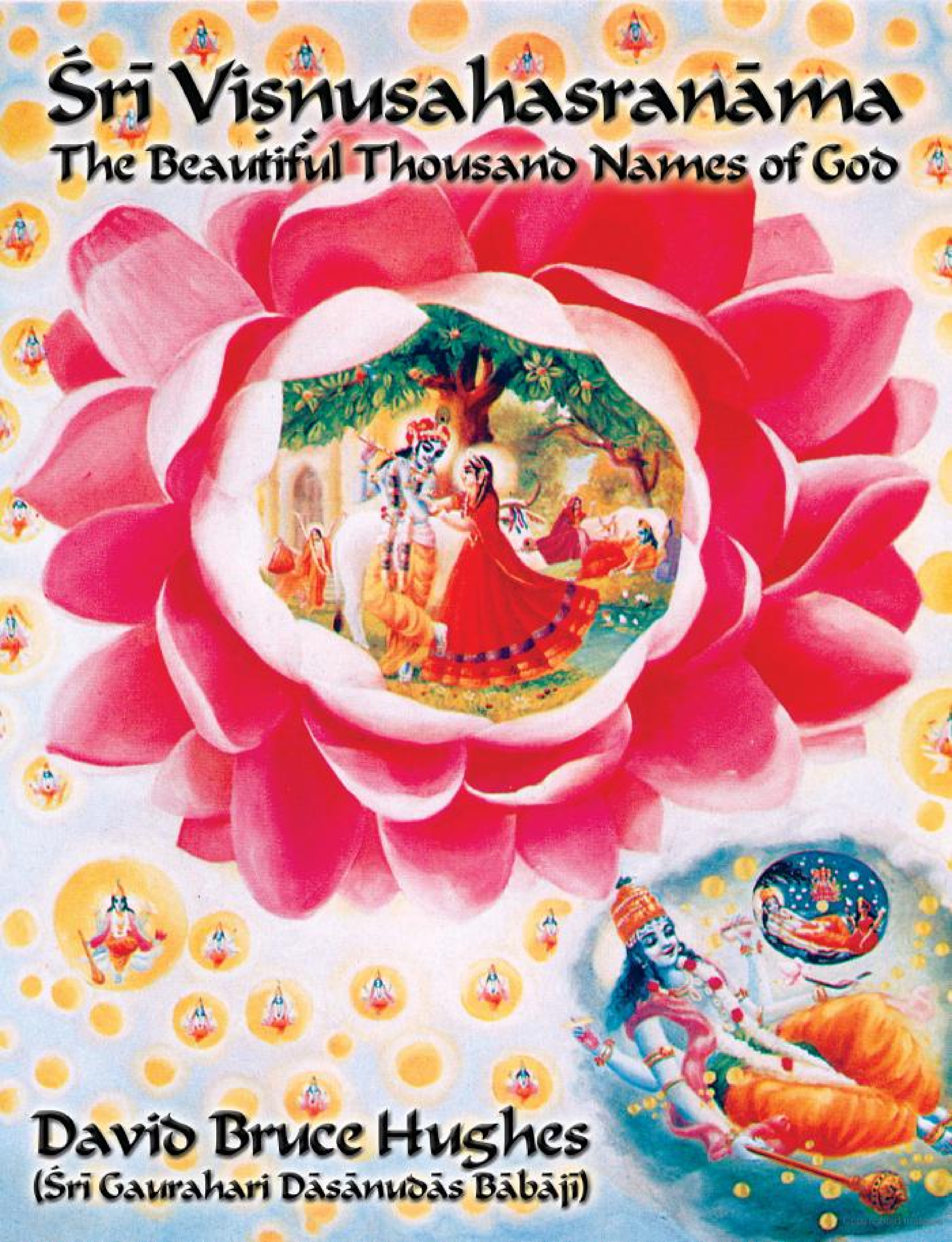
# Śrī Viṣṇusahasranāma

## The Beautiful Thousand Names of God



David Bruce Hughes
(Śrī Gaurahari Dāsānudās Bābājī)

# Preface

This temporary material existence is full of suffering.

Everyone in this world is suffering from the problems of material life. There is no exception. The root cause of the suffering of material existence is constant transmigration of the soul from one body to another.

Even if one does not accept the truth of reincarnation, still it is a fact that we take birth in an infant body, then transmigrate from a baby body to the body of a child, to an adolescent body, then to an adult body, to a middle-aged body, and at last to the body of an old man or woman. Finally the present body is subjected to death. Yet through all these transformations or transmigrations, the identity of the living entity remains the same. So transmigration of the soul to different bodies happens even within this life. Everyone experiences that these changes of body are causes of suffering to the embodied living entity.

We do not want to suffer, nor do we want to transmigrate to different material bodies. We do not want our consciousness or activities to change, our relationships to end or our bodies to die. By nature we are free, eternal, blissful spiritual beings. We naturally desire to have an eternal existence in a perfect body full of knowledge and pleasure. We want to expand our activities and enjoyment unlimitedly in an atmosphere of freedom, understanding and love. This is our real spiritual nature.

But at present our eternal spiritual nature is covered by a temporary material body. By the laws of nature we are not free, for the type of body we inhabit and its stage of bodily existence condition our experience in every way. In material existence, our bodily condition totally determines our range of action, thought and consciousness.

Like every material phenomenon, the body goes through the stages of creation, gestation, birth, growth, production of byproducts, deterioration and death. One may have performed good works and consequently find oneself in a relatively comfortable material condition, or one may be in anunfortunate condition due to impious activities. But no matter what kind of karma one may have created for oneself, the universal sufferings of birth, old age, disease and death are as inevitable as they are abominable.

This conditional life of suffering in material existence—the involuntary repetition of birth, old age, disease and death—is called *saṁsāra*. *Saṁsāra* is uncontrollable, like a blazing forest fire. A forest fire ignites automatically by lightning, and to extinguish it is beyond human power. The raging forest fire can be extinguished only by another natural force, when there is an ample downpour of rainwater. We are helpless before the powerful manifestations of material nature like forest fires and rainstorms. No one can stop them.

Similarly we are helpless to stop the suffering of *saṁsāra*, unless we are fortunate enough to receive the mercy of God in the form of His Holy Names. *Saṁsāra-dāvānala-līḍha-lokatrāṇāya kāruṇya-ghanāghanatvam:* Like the cooling downpour of rain from a storm cloud, hearing the

Holy Names of the Lord from the self-realized spiritual master and chanting them offenselessly extinguishes the blazing fire of *saṁsāra* by eliminating the root cause of material suffering.

This book and companion CD of *Śrī Viṣṇusahasranāma* contain these Holy Names, which are the remedy for the suffering of materially conditioned existence. *Śrī* means beautiful on account of being full of spiritual qualities; Viṣṇu is the Sanskrit Name of God, the omnipotent, omnipresent Creator and Master of the universe; and *sahasra-nāma* means a thousand Names. So *Śrī Viṣṇusahasranāma* means "A thousand spiritually beautiful Names of God." Actually God is unlimited, and therefore He has an infinite number of Holy Names. These thousand Names are just the most prominent and beneficial of His Holy Names. They are so powerful that anyone who simply hears or chants them regularly, with faith, becomes relieved of all material suffering.

How is this possible? By the power of transcendental sound.

Any terminology indicating God or the Supreme is not an ordinary sound vibration of this material world. Viṣṇu or God is the Supreme Absolute Truth. The unique quality of the Absolute is that everything connected to Him, such as His Names, forms, abode, pastimes, associates, and the narration of His glories, is also on the same absolute platform.

> *oṁ pūrṇam adaḥ pūrṇam idaṁ*
> *pūrṇāt pūrṇam udacyate*
> *pūrnāsya pūrṇam ādāya*
> *pūrṇam evāvaśiṣyate*
>
> "May we invoke auspiciousness by offering our respectful obeisances unto the Supreme Lord. The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the Complete Whole is also complete in itself. Because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance." [*Śrī Īṣopaniṣad*, Invocation]

Since He is absolute, His Holy Names are also absolute.

Therefore the Holy Names of Viṣṇu or Kṛṣṇa are identical in spiritual quality and potency with Kṛṣṇa (God) Himself. Like Him, they are complete and perfect. Since Kṛṣṇa and His Holy Names are identical in properties and power, His Holy Names are eternally pure and immune to all material contamination.

More than that, they embody the purifying and enlightening power of Godhead in the form of transcendental sound. The Lord is personally present in the transcendental sound of His Holy Names. The association of the Supreme Lord is indescribably blissful; it bestows spiritual opulence and causeless knowledge of the Absolute Truth. Therefore we can be relieved of all material difficulties simply by chanting these beautiful Holy Names of the Lord.

Unfortunately, otherwise intelligent people who are bewildered by the complex combination of anxieties and suffering in material existence often find it difficult to appreciate the simple process of chanting the Holy Names, which is free from all anxiety. They cannot comprehend that there

can be a class of absolute nomenclature beyond limited, relative knowledge and temporary conditional existence.

Any name that represents a temporary object of this material world may be subjected to critical arguments, inductive speculation and experimental verification. Thus all relative conclusions created by material mental speculation are subject to uncertainty. But in the absolute world a person and his name, the fame and the famous, the actor and the act are identical. Similarly the qualities, pastimes, abode, associates, Names and everything else pertaining to the Absolute Supreme Personality of Godhead are also spiritual and absolute in quality. This is transcendental knowledge beyond all uncertain processes of inductive speculation. And since this absolute knowledge is received through the descending process of *paramparā*, or disciplic succession from the Lord Himself, there is no uncertainty or speculation. This is the eternal, unchanging Absolute Truth.

Actually, the Holy Name is the Supreme Personality of Godhead Himself, manifesting as a transcendental vibration. The Holy Name is completely different from material sound: *golokera prema-dhana, hari-nāma-saṅkīrtana:* "The transcendental vibration of chanting the Holy Names descends from the spiritual abode of Kṛṣṇa." Materialists who are addicted to experimental knowledge and so-called 'scientific method' have difficulty placing their faith in the chanting of the Holy Names. Nevertheless it is a fact that one can be freed from all material suffering simply by chanting the Holy Names without offense. Let anyone who doubts this assertion subject it to their experimental verification by chanting regularly according to the prescribed process and carefully observing the result.

The spiritual world is called Vaikuṇṭha, which means "without anxiety." In material consciousness everything is uncertain and temporary, and therefore everyone is full of anxiety (*sakuṇṭha*). In the spiritual world Vaikuṇṭha, everything is known and certain by the causeless mercy of the Lord. Birth, old age, disease and death are nonexistent there, and therefore everyone there is free from all anxiety. Chanting the Holy Names gives us the opportunity to transfer our existence to the Vaikuṇṭha world, where we can exist eternally without any suffering. This occurs as soon as we change from the material conditioned platform of consciousness to blissful Vaikuṇṭha consciousness through chanting the Holy Names.

Unfortunate people in material consciousness are not very enthusiastic to chant the Holy Names of the Lord, just as a patient suffering from jaundice does not relish the taste of sugar candy, even though sugar candy is the specific medicine for jaundice. Nevertheless, chanting the Holy Name of the Lord is the only effective remedy for ending the material suffering of the conditioned soul. Although chanting the Holy Name of the Lord may not be very palatable for people suffering from the disease of material existence, anyone who wants to be cured of the material disease must do it with great care and attention.

Even among people who accept the spiritual path, there are many who are frustrated by pursuing processes of selfrealization that are impractical in this fallen, contaminated age. In the present age the vibration of the Holy Names of the Lord is the only yoga process that can actually help one attain a transcendental position, beyond all material contamination.

*harer nāma harer nāma harer nāmaiva kevalam*
*kalau nāstyeva nāstyeva nāstyeva gatir anyathā*

> "Chant the Holy Name [in the neophyte stage], chant the Holy Name [in the clearing stage], certainly you must chant the Holy Name [in the liberated stage of life] constantly. In the Age of Kali there is no other way [by the austere yoga practices recommended for the Satya-yuga], no other way [by the elaborate Vedic sacrifices recommended for the Treta-yuga], no other way [by the opulent Deity worship recommended for the Dvārapa-yuga] to attain the ultimate destination [of the personal association of the Lord]." [*Bṛhan-nāradīya Purāṇa*]

For progress in spiritual life, the Vedic scriptures recommend austerity and meditation in Satya-yuga, sacrifice for the satisfaction of Lord Viṣṇu in Treta-yuga and gorgeous worship of the Lord in the temple in Dvāpara-yuga, but in the Age of Kali one can achieve spiritual progress only by chanting the Holy Name of the Lord. This is confirmed in many scriptures.

For example, in *Śrīmad-Bhāgavatam* [12.3.51] it is said, *kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet:* "In the Age of Kali there are many faults, for people are subjected to many miserable conditions, yet in this age there is one great benediction: simply by chanting the Hare Kṛṣṇa *mahā-mantra* one can be freed from all material contamination and thus be elevated to the spiritual world."

The *Nārada-pañcarātra* also praises the Hare Kṛṣṇa *mahā-mantra* as follows:

*trayo vedaḥ ṣaḍ-aṅgāni chandāṁsi vividhāḥ surāḥ*
*sarvaṁ aṣṭākṣarāntaḥsthaṁ yac cānyad api vāṅ-mayam*
*sarva-vedānta-sārārthah saṁsārārṇava-tāraṇaḥ*

> "The essence of all Vedic knowledge—comprehending the three kinds of Vedic activity [*karma-kāṇḍa*, *jñāna-kāṇḍa* and *upasāna-kāṇḍa*], the *chandas*, or Vedic hymns, and the processes for satisfying the demigods—is included in the eight syllables Hare Kṛṣṇa, Hare Kṛṣṇa. This is the reality of all *Vedānta*. The chanting of the Holy Name is the only means to cross the ocean of nescience."

Similarly, the *Kali-santaraṇa Upaniṣad* states,

*hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare*
*hare rāma hare rāma rāma rāma hare hare*
*iti ṣoḍaśakaṁ nāmnāṁ kali-kalmaṣa-nāśanam*
*nātaḥ paratаropāyaḥ sarva-vedeṣu dṛśyate*

> "Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare; Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—these sixteen names composed of thirty-two syllables are the only means to counteract the evil effects of Kali-yuga. In all the *Vedas* it is seen that to cross the ocean of nescience there is no alternative to the chanting of the Holy Name."

Śrī Mādhvācārya, in his commentary upon the *Muṇḍaka Upaniṣad*, quotes the following *śloka* from the *Nārāyaṇa Saṁhitā:*

*dvāparīyair janair viṣṇuḥ pañcarātrais tu kevalaiḥ*
*kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ*

> "In the Dvāpara-yuga one could satisfy Kṛṣṇa or Viṣṇu only by worshiping Him gorgeously according to the *pañcarātrikī* [Deity worship] system, but in the Age of Kali one can worship and satisfy the Supreme Personality of Godhead Hari only by chanting His Holy Name."

Since the Holy Name can deliver the conditioned soul from all material suffering, it is called *sarva-mantra-sāra*, the essence of all Vedic hymns. However, one should receive the Holy Name from the pure devotee who is fully engaged in the loving devotional service of the Lord. One who has a merely academic interest in religion, or who poses as a great spiritual teacher merely for the sake of transient name, fame, profit and cheap adoration from the innocent public, cannot impart the real thing.

The Holy Name is most effective when heard from a self-realized teacher situated in the *paramparā* (disciplic succession) from Kṛṣṇa Himself:

*evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ*

> "This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way." [*Bhagavad-gītā* 4.2]

A self-realized spiritual master is not an ordinary human being, but is fully qualified to act as the representative of the Supreme Personality of Godhead. How to approach such a spiritual master is also described:

*tad viddhi praṇipātena paripraśnena sevayā*
*upadekṣyanti te jñānaṁ jñāninas tattva-darśinaḥ*

> "Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." [*Bhagavad-gītā* 4.34]

One should fully accept all these merciful scriptural instructions of the Lord as one's purpose in life to quickly perfect one's self-realization and put an end to all misery.Hearing and chanting the Holy Names of the Lord is the only effective medicine for the disease of material suffering. Anyone in material conditioned existence can cleanse their consciousness from all material contamination and find relief from all misconceptions by this simple process (*ceto-darpaṇamārjanam*).

*Avidyā* or ignorance is simply a misconception about one's actual spiritual identity. This misconception provides the foundation for *ahaṅkāra*, or false ego within the heart. The real cause of all our suffering is the contamination of material identification within the heart. If we cleanse our heart, if we cleanse our consciousness of this false identification with temporary material designations, the material disease can no longer affect us. This is actual self-realization. The chanting of the Holy Names of the Lord quickly cleanses the consciousness and heart from all misconceptions, and the ever-fresh taste of transcendental nectar arises spontaneously within the

mind. It is both easy and beneficial. By chanting the nectarean Holy Names, one is immediately freed from the blazing fire of material existence by the blissful personal association of the Lord.

## For those who are already Vaiṣṇavas

This edition and companion CD are designed both for new practitioners, and for those who are already devotees of Kṛṣṇa and want to add chanting *Śrī Viṣṇusahasranāma* to their personal spiritual practice. Why would anyone who is an initiated disciple of a Vaiṣṇava spiritual master and already chanting the Hare Kṛṣṇa *mahā-mantra* also want to chant *Śrī Viṣṇusahasranāma?* The answer is that although *Śrī Viṣṇusahasranāma* is also composed entirely of the Holy Names of the Lord, the result of chanting it is different from the result of chanting the Hare Kṛṣṇa *mahā-mantra*.

It is well known among Vaiṣṇavas that chanting the Hare Kṛṣṇa *mahā-mantra* provides no material result whatsoever, but leads to the awakening of pure love of Godhead. This is wonderful and provides the highest benediction to the entire world. However, while developing spiritual qualifications during the neophyte stage of devotional service, devotees often experience material difficulty. *Śrī Viṣṇusahasranāma* provides an authorized Vedic spiritual method for relieving such impediments.

Anyone who is chanting the Holy Name with offenses will certainly encounter obstacles in their devotional service. These compose one class of hindrances on the path of spiritual enlightenment. The scriptures say that the cure for this class of obstacles is simply to continue the chanting process according to the instructions of one's spiritual master and rely on the purifying power of the Holy Name.

But we often find that *kṛṣṇa-bhaktas* have material difficulties in their lives from unfinished material karma, unrelated to offenses in their spiritual practices. These problems are difficult to address without descending to the material platform, which is distasteful to devotees whose self-realization practice has given them a taste for the purity of spiritual energy. Śrī Viṣṇusahasranāma provides a unique spiritual remedy for this class of material obstacles. Consider this passage from the *phala-śruti*, the section of *Śrī Viṣṇusahasranāma* that narrates the results of chanting it:

> "Anyone who hears and chants these thousand Holy Names of Lord Viṣṇu will not suffer in an inauspicious condition of life, either in this life or in the next. By chanting these thousand Holy Names of Lord Viṣṇu a *brāhmaṇa* will become learned in all Vedic scriptures, a *kṣatriya* will become victorious over all his enemies, a *vaiśya* will become wealthy, and a *śūdra* will become happy. By chanting these thousand Holy Names of Lord Viṣṇu, one who desires religious merit will attain great pious credit, one who desires wealth will become wealthy, one who desires opulent arrangements for sense gratification will attain them, and one who desires to father a great dynasty will also attain his aim. … One who chants the thousand Holy Names of Lord Viṣṇu very nicely will attain unlimited fame and become the most prominent of all his kinsmen. He will attain everlasting opulence, and he will also attain the supreme auspiciousness. He will become courageous and free

> from fear, and he will become a leader, controlling others. He will become healthy, handsome and majestic in appearance, physically strong, and full of all good qualities. One who is sick will become free from his disease, and one who is in prison or some other bondage will become free. One who is frightened because of a wicked enemy will become free from his fear, and one who is suffering from a calamity will become free from calamity. Anyone who regularly glorifies the Supreme Personality of Godhead, Lord Viṣṇu with devotion by chanting these thousand Holy Names will quickly become free from the horrible karmic effects of many sins. He takes shelter of Lord Vāsudeva and becomes very attached to Him. He becomes purified of all sins, and he attains the association of Lord Kṛṣṇa, the Supreme Personality of Godhead. No actually inauspicious condition is ever imposed on the devotees of Lord Vāsudeva, and therefore they do not fear having to take birth in this world to again suffer the miserable conditions of old age, disease and death. One who carefully studies these prayers with great faith and devotion to Lord Kṛṣṇa becomes full of the happiness attained by spiritual realization. He becomes tolerant of the temporary happiness and distress of material existence. He attains the opulence of renunciation, patient control of the senses, and constant meditation on Kṛṣṇa. Because of this spiritual opulence he attains great fame. The devotees of the Supreme Personality of Godhead Lord Kṛṣṇa who perform the devotional service of chanting these one thousand Holy Names of the Lord become free from anger, envy, greed, and all wicked thoughts... One who desires to attain actual happiness and auspiciousness should regularly hear and chant this prayer glorifying the Supreme Personality of Godhead, composed by the sage Vyāsa."

It is my personal observation that chanting *Śrī Viṣṇusahasranāma* actually does provide the benefits indicated above. In my practice and experience of over twenty years, this potent mantra has helped me overcome debilitating physical illness, mental agitation, political problems, betrayal, poverty and many other material difficulties. Reciting and studying this divine narration, composed entirely of the Holy Names of the Lord, also contributes to knowledge of Lord Śrī Kṛṣṇa's opulence and transcendental qualities, guards against spiritual falldown due to material difficulty, and provides a subtle kind of mental satisfaction and confidence.

This does not indicate any incompleteness or insufficiency in the Hare Kṛṣṇa *mahā-mantra*, but it does underscore the scientific truth, verifiable by experience, that each Vedic *mantra* has a specific purpose and is best employed for that result alone. For one who is completely self-realized and has transcended all connection to material consciousness, the elevated love of Godhead provided by chanting the Hare Kṛṣṇa *mahā-mantra* will certainly supply all his needs. But for those of us still in the neophyte stage of *karma-miśra bhakti* who maintain some dependence upon the material energy, the benedictions obtained by chanting *Śrī Viṣṇusahasranāma* are a necessary and desirable help in building a strong foundation to prepare for the higher stages of realization.

There is a precedent for chanting *viṣṇu-mantras* that supplement the Hare Kṛṣṇa *mahā-mantra* in the pastimes of Lord Caitanya. When Lord Śrī Caitanya Mahāprabhu returned from Gayā after Śrī Īśvara Purī initiated him, He was completely transformed into a God-intoxicated personality. His students of grammar were very confused. Instead of teaching grammar in the ordinary way,

Lord Caitanya explained that every Sanskrit word and letter indicates Kṛṣṇa, the Supreme Personality of Godhead. Caitanya Mahāprabhu's direct disciple Śrīla Jīva Gosvāmī later developed this form of grammar in a book called *Hari-nāmāmṛta-vyākaraṇa*, "The Grammar of the Nectar and Name of Śrī Hari." This book is still used in Vaiṣṇava schools and temples to teach Sanskrit grammar.

But Lord Caitanya's students thought that their teacher had become mad, so they rubbed His head with Viṣṇu oil to cool His brain. This did not affect Lord Caitanya's ecstasy. Finally they asked Him, "You say that everything means Kṛṣṇa and we should ultimately always be chanting the Names of Kṛṣṇa. Just how should we do this?" Then Lord Caitanya began to sing the Names of Kṛṣṇa and clap His hands, and in this way He commenced His *harināma-saṅkīrtana* movement. The Holy Names He sang were:

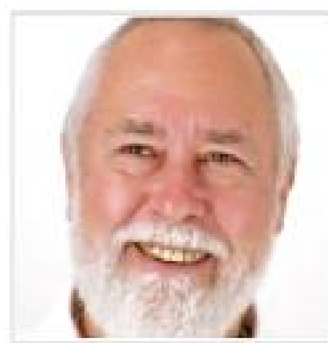
> *hari haraye namaḥ kṛṣṇa yādavāya namaḥ*
> *yādavāya mādhavāya keṣavāya namaḥ*

Śrīla Baladeva Vidyābhūṣaṇa's version of *Śrī Viṣṇusahasranāma* follows in the same spirit, for every Name of Viṣṇu is interpreted to indicate Kṛṣṇa. The point is that ultimately there is no difference in quality between *Śrī Viṣṇusahasranāma* and the Hare Kṛṣṇa *mahā-mantra*. They are both on the transcendental platform because they address Kṛṣṇa, the Supreme Personality of Godhead.

I therefore encourage all devotees of God everywhere to take advantage of the benedictions available by chanting *Śrī Viṣṇusahasranāma* to end all material difficulties and make their lives perfect. It is a fact that the spiritual power of the Holy Name of the Lord resolves all problems. Please use this *mahā-mantra* to immerse yourself in *nāma-bhājan* (worship of the Holy Name of the Lord) and experience this powerful benediction for yourself.

*oṁ tat sat*

Bhaktisiddhārtha Dāsānudās
(David Bruce Hughes)



Roswell, Georgia
March 14, 2000
*Mīnā Saṅkrāntī*

# Introduction

*Śrī Viṣṇusahasranāma*, or the Beautiful Thousand Holy Names of Lord Viṣṇu, is a vital part of the theistic Vedic tradition. Its recitation is also one of the pillars of daily spiritual practice of the Vaiṣṇavas, especially in the Śrī *sampradāya* of South India. However, *Śrī Viṣṇusahasranāma* is revered by all bona fide Vaiṣṇava disciplic successions as a *mahā-mantra*, a great Vedic hymn capable of bestowing the highest benedictions upon the living entities.

We find the origin of *Śrī Viṣṇusahasranāma* in the Vedic literature as a section of *Mahābhārata*, the epic history of the incarnation of Lord Śrī Kṛṣṇa and His pastimes with His intimate associates, the Pāṇḍava kings of the Yadu dynasty.

The divine sage Vyāsa, who the Vedic literature states is also an incarnation of Viṣṇu or God, composed *Mahābhārata*. *Śrī Viṣṇusahasranāma* is only one of many sections of deep spiritual import in *Mahābhārata*, which also includes the famous and beloved *Bhagavad-gītā*. *Mahābhārata* is therefore sometimes called "The Fifth *Veda*" because its narrative presents spiritual truths of fundamental importance to all followers of *sanatana-dharma*, the spiritual path of Vedic civilization.

## The Gauḍiya disciplic succession

This edition of *Śrī Viṣṇusahasranāma* is based on the Sanskrit manuscript and exegetical translation of Śrīla Baladeva Vidyābhūṣaṇa, a great spiritual master of the Gauḍiya lineage. Lord Śrī Caitanya Mahāprabhu, the originator of this lineage, is none other than Kṛṣṇa Himself incarnating in the mood of His greatest devotee Śrīmatī Rādhārāṇī: *śrī kṛṣṇa caitanya rādhā-kṛṣṇa nāhi anya*. Śrīla Svarūpa Dāmodara Gosvāmī, the most confidential servant of Śrī Caitanya Mahāprabhu, was the spiritual master of Śrīla Rupa Gosvāmī. Śrīla Raghunātha dāsa Gosvāmī is the direct disciple of Śrīla Rupa Gosvāmī, and his disciple is Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, the author of Śrī Caitanya-caritāmṛta.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī accepted Śrīla Narottama dāsa Ṭhākura as his personal disciple. Narottama dāsa Ṭhākura was the spiritual master of Śrīla Viśvanātha Cakravartī Ṭhākura, who accepted Śrīla Baladeva Vidyābhūṣaṇa, the original author of this version of *Śrī Viṣṇusahasranāma*, as his disciple. Viśvanātha Cakravartī Ṭhākura also accepted Śrīla Jagannātha dāsa Bābājī, the spiritual master of Śrīla Bhaktivinoda Ṭhākura. Bhaktivinoda Ṭhākura's disciple was Śrīla Gaurakiśora dāsa Bābājī, the spiritual master of Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī. Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī accepted as his direct disciple His Divine Grace A.C. Bhaktivedānta Svāmī Prabhupāda, the spiritual master of the compiler of this edition. This edition of *Śrī Viṣṇusahasranāma* is therefore presented strictly in accordance with the *siddhānta* or spiritual conclusion of the Gauḍiya Vaiṣṇava sampradāya.

## Śrīla Baladeva Vidyābhūṣaṇa

Śrīla Baladeva Vidyābhūṣaṇa appeared in a village near the city of Remunā, Orissa, in the late 1600s. Even though he was born the son a *vaiśya* (farmer), in his youth he still received a very thorough education in Sanskrit, rhetoric, logic and scripture. In his youth he accepted *sannyāsa*

in the Madhva *sampradāya*, and staying in Jagannātha Purī, he quickly became prominent in intellectual circles. His study of Śrīla Jīva Gosvāmī's *Sandarbhas* made him a follower of Śrī Caitanya Mahāprabhu. He made a pilgrimage to the sacred sites of Navadvīpa, and spent the remainder of his life in Vṛṇdāvana, studying *Śrīmad-Bhāgavatam* and other Vaiṣṇava scriptures under the guidance of his spiritual master, Śrīla Viśvanātha Cakravartī Ṭhākura.

In 1706 Śrīla Viśvanātha Cakravartī Ṭhākura sent him to Galta (near Jaipur, India) to prove the authenticity of Śrī Caitanya Mahāprabhu's movement. The Rāmānandīs (a local branch of the Śrī Vaiṣṇava *sampradāya*) argued that the Gauḍiya Vaiṣṇavas, having no commentary on *Vedānta-sūtra*, were not a bona-fide disiplic lineage and therefore had no right to worship Govindajī or any of the other Deities of Vṛṇdāvana.

By the grace of the Govindajī Deity, Śrīla Baladeva Vidyābhūṣaṇa swiftly compiled a wonderful commentary on Vedānta, *Govinda-bhāsya*. Śrīla Baladeva Vidyābhūṣaṇa was a prolific and influential author of works in the Vedic tradition. His most important works are: *Govinda-bhāsya, Siddhānta-ratna, Vedāntasyamantaka, Prameya-ratnavālī, Siddhānta-darpaṇa, Aisvaryakadāmbinī, Sahitya-kaumudī, Chandaḥ-kaustubha, Kavyakaustubha, Bhagavad-gītā-bhāsya, Vaiṣṇav-ānāndinī tīka* (a commentary on *Śrīmad-Bhāgavatam*), as well as commenatries on *Tattva-sandarbha, Stāva-mālā, Gopala-tapani Upaniṣad, Viṣṇusahasranāma, Laghu-bhagavatāmṛta, Naṭaka-candrika*, and *Śyāmānānda-ṣāṭaka*.

## Why *Śrī Viṣṇusahasranāma* was Narrated

Many Vaiṣṇava devotees and other people throughout the world accept *Bhagavad-gītā* as the finest example of spiritual instruction. *Bhagavad-gītā* is, of course, a section of *Mahābhārata*. *Śrī Viṣṇusahasranāma* is part of the same work—*Mahābhārata*—written by the same author: Śrīla Vyāsadeva. To really understand the exalted purpose and deep meaning of *Śrī Viṣṇusahasranāma*, it is instructive to consider the context in which it is narrated in *Mahābhārata*.

After the great Battle of Kurukṣetra, King Yudhiṣṭhīra, the eldest of the five Paṇḍava brothers, was in great anxiety. As a sensitive and compassionate devotee, he was distraught at the tremendous death and suffering caused by the war, which was fought in part to protect his claim to the throne of the Kuru dynasty. Śrī Bhīśma was lying on his deathbed of arrows.

Yudhiṣṭhīra's dear grandfather was dying. With Bhīśma's passing, his spiritual wisdom, distilled from the experiences of his long life of virtue, righteousness and devotion, would soon be lost. Yudhiṣṭhīra, now emperor of a vast empire, would be bereft of his guidance.

Vyāsadeva the incarnation of God as a great sage, and Śrī Kṛṣṇa the Supreme Personality of Godhead both advised Yudhiṣṭhīra, himself an epitome of righteousness and virtue, to approach Bhīśma and seek his advice on all subjects on which he had any doubts. Yudhiṣṭhīra, with characteristic humility, did as Kṛṣṇa advised, and a series of intense and poignant dialogs between him and Bhīśma ensued, witnessed by Lord Śrī Kṛṣṇa and by many other great personalities including Vyāsadeva and Lord Śiva.

In one of these conversations, Yudhiṣṭhīra asked Bhīśma for the easiest and best means by which mankind can attain lasting happiness, peace of mind, and relief from all bondage and sorrow.

Driven by his conscientious, responsible approach to his duty of ruling over his kingdom, Yudhiṣṭhīra was, in effect, asking Bhīśma to help him establish a state policy for management of religious affairs that would maximize the spiritual benefit for the citizens. In response Bhīśma imparted *Śrī Viṣṇusahasranāma* with the eternal spiritual welfare of the general population in mind.

The commentaries of the great *ācāryas* on *Śrī Viṣṇusahasranāma* (over forty of them are extant) generally identify six reasons for its greatness:

1. *Śrī Viṣṇusahasranāma* is the essence of *Mahābhārata*.
2. Great sages such as Nārada, the Alwars, and composers such as Tyāgarāja have made repeated references to *Śrī Viṣṇusahasranāma* in their devotional works.
3. Śrīla Vedavyāsa—who composed *Śrī Viṣṇusahasranāma*, included it in *Mahābhārata* and thus preserved it for the benefit of the whole world— was celebrated as the foremost knower of the *Vedas*, and respected as an incarnation of Viṣṇu (*vyāsāya viṣṇu rupāya vyāsa rupāya viṣṇave namo*).
4. The conclusive opinion of Bhīśma was that chanting the Holy Name of the Lord is the best and easiest of all *dharmas* or spiritual practices, and the most reliable means to attain relief from all material bondage. *Śrī Viṣṇusahasranāma* is composed entirely of these Holy Names.
5. It is widely accepted in Vedic society that chanting *Śrī Viṣṇusahasranāma* indeed gives relief from all sorrows and bestows happiness and peace of mind.
6. *Śrī Viṣṇusahasranāma* is in perfect conformity with the teachings of *Bhagavad-gītā, Śrīmad Bhāgavatam*, *Caitanya-caritāmṛta* and all other Vedic literature.

These reasons for the prominence of *Śrī Viṣṇusahasranāma* become all the more understandable when we consider the great personalities involved in its revelation. An extraordinary person's advice was being sought. An extraordinary person was seeking the advice, and he was doing so at the request of most extraordinary persons.

Bhīśma was the son of the Mother Gaṅgā, who purifies even the great souls. He was a great king sanctified by his unswerving devotion to Lord Kṛṣṇa, who had controlled and conquered all his senses. Yudhiṣṭhīra was the son of *dharma* personified, and himself a great practitioner of justice, righteousness, truthfulness, honesty and integrity. Vyāsa is the knower of all *Vedas* and the wisdom incarnation of the Lord. Lord Kṛṣṇa is the Supreme Personality of Godhead Himself.

The result was no less than the revelation of the easiest and best means to achieve happiness and peace of mind to Yudhiṣṭhīra by Bhīśma. Certainly, no other justification is needed to recognize the greatness of the benediction imparted to the human race through the revelation of *Śrī Viṣṇusahasranāma*.

But there is more. In *kali-yuga* the present historical age, the traditional Vedic self-realization processes of meditation, *yoga* practice, *agnihotra-yajña* and Deity worship are difficult or

impossible to perform properly. This leaves the vast majority of people without any access to a bona fide process of spiritual advancement for ultimate liberation from material suffering.

That the average person would be disqualified from self-realization because of the inebrieties of *kali-yuga* was as intolerable to the compassionate Yudhiṣṭhīra as it was to Bhīśma, Vyāsa and Lord Kṛṣṇa. Yudhiṣṭhīra wanted a definite solution to this serious problem that he could pass down to the successors of his dynasty to benefit future generations of the citizens. Bhīśma understood this, and gave Yudhiṣṭhīra the process that was to become the *yuga-dharma* in *kali-yuga: nāma-saṅkīrtana* or the congregational chanting of the Holy Names of the Lord. In the *Padma Purāṇa* Lord Śiva is quoted as saying to Pārvatī, *ārādhanānāṁ sarveṣāṁ viṣṇor ārādhanaṁ param:* "Worshiping Lord Viṣṇu is the supreme process of worship." And the authorized process for worshiping Lord Viṣṇu in kaliyuga is chanting His Holy Names:

> *yajnaiḥ saṅkīrtana-prayair yajanti hi sumedhaṣaḥ*
>
> "In *kali-yuga*, those who are intelligent perform the *saṅkīrtana-yajña*, the sacrifice of congregational chanting of the Holy Names of the Lord." [*Śrīmad-Bhāgavatam* 11.5.32]

And in the *Caitanya-caritāmṛta*, in the section describing the reasons for the incarnation of Kṛṣṇa as Lord Śrī Caitanya Mahāprabhu, we find the following statement by Lord Kṛṣṇa Himself:

> *yuga-dharma pravartāimu nāma-saṅkīrtana*
> *cāri bhāva-bhakti diyā nācāmu bhuvana*
>
> Lord Kṛṣṇa declared: "I shall personally inaugurate the religion of the age: nāma-saṅkīrtana, the congregational chanting of the Holy Name. I shall make the world dance in ecstasy, realizing the four mellows of loving devotional service." [*Adi-lila* 3.19]

Kṛṣṇa is the Supreme Personality of Godhead. Śrīla Baladeva Vidyābhūṣaṇa's object in compiling an expanded translation of Śrī Viṣṇusahasranāma was to show that one can understand every Holy Name of Viṣṇu also to be a Holy Name of Śrī Kṛṣṇa. According to some Vaiṣṇavas who are devotees of Viṣṇu or Nārāyaṇa, Kṛṣṇa is an incarnation of Viṣṇu. Indeed this is true, since Kṛṣṇa, in His later pastimes in Mathurā and Dvārakā acted as the *yuga-avatāra* for the *dvāpara-yuga*, a function of Viṣṇu. However, in His youthful pastimes in Vṛndāvana, Kṛṣṇa also revealed the most confidential transcendental form, character and pastimes of the original Supreme Personality of Godhead, the source of even Lord Viṣṇu. This is confirmed in *Śrīmad Bhāgavatam:*

> *ete cāṁśa-kalāḥ puṁsaḥ*
> *kṛṣṇas tu bhagavān svayam*
> *indrāri-vyākulaṁ lokaṁ*
> *mṛḍayanti yuge yuge*
>
> "All the lists of the incarnations of Godhead submitted herewith are either plenary expansions or parts of the plenary expansions of the Supreme Godhead, but Kṛṣṇa is the Supreme Personality of Godhead Himself." [*Śrīmad Bhāgavatam* 1.3.28]

In the *Brahmā-saṁhītā* it is stated:

*īśvaraḥ paramaḥ kṛṣṇaḥ*
*sac-cid-ānanda-vigrahaḥ*
*anādir ādir govindaḥ*
*sarva-kāraṇa-kāraṇam*

"There are many personalities possessing the qualities of Bhagavān, but Kṛṣṇa is the Supreme because none can excel Him. He is the Supreme Person, and His body is eternal, full of knowledge and bliss. He is the primeval Lord Govinda and the cause of all causes." [*Brahmā-saṁhītā* 5.1]

And Kṛṣṇa Himself declares in *Bhagavad-gītā:*

*mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya*
*mayi sarvam idaṁ protaṁ sūtre maṇi-gaṇā iva*

"O conqueror of wealth [Arjuna], there is no Truth superior to Me. Everything rests upon Me, as pearls are strung on a thread." [*Bhagavad-gītā* 7.7]

Śrīla Prabhupāda explains this point elaborately in his summary study of the Tenth Canto of *Śrīmad Bhāgavatam:*

"In order to convince Brahmā that all those cows, calves and boys were not the original ones, the cows, calves, and boys who were playing with Kṛṣṇa transformed into Viṣṇu forms. Actually, the original ones were sleeping under the spell of Brahmā's mystic power, but the present ones, seen by Brahmā, were all immediate expansions of Kṛṣṇa, or Viṣṇu. Viṣṇu is the expansion of Kṛṣṇa, so the Viṣṇu forms appeared before Brahmā. All the Viṣṇu forms were of bluish color and dressed in yellow garments; all of Them had four hands decorated with club, disc, lotus flower and conchshell. On Their heads were glittering golden-jeweled helmets; They were bedecked with pearls and earrings and garlanded with beautiful flowers. On Their chests was the mark of Śrīvatsa; Their arms were decorated with armlets and other jewelry. Their necks were smooth just like a conchshell, Their legs were decorated with bells, Their waists decorated with golden bells, and Their fingers decorated with jeweled rings. Brahmā also saw that upon the whole body of Lord Viṣṇu, fresh tulāsī buds were thrown, beginning from His lotus feet up to the top of the head. Another significant feature of the Viṣṇu forms was that all of Them were looking transcendentally beautiful. Their smiling resembled the moonshine, and Their glancing resembled the early rising of the sun." [*Kṛṣṇa, The Supreme Personality of Godhead*, Chapter 13]

That so many Viṣṇu forms expanded from Lord Kṛṣṇa is a clear proof that Kṛṣṇa is the ultimate Supreme personality of Godhead and the source even of Lord Viṣṇu. Śrīla Baladeva Vidyābhūṣaṇa wrote his translation of *Śrī Viṣṇusahasranāma* from the understanding that Lord Śrī Kṛṣṇa is the Supreme Personality of Godhead, as accepted by both the author Śrīla Vyāsadeva and the narrator Śrī Bhiśma. Thus he has expanded upon the literal Sanskrit meanings of the Names to indicate their relation to Kṛṣṇa's incarnations, qualities and pastimes.

He also compiled commentaries drawn from the Vedic literature to support these expansions, which we have not included herein. The philosophically inclined reader interested in an English translation of Baladeva's complete commentary may consult my Godbrother Kuśakratha dāsa's excellent work on the subject published by The Krishna Institute.

## Avoiding Offenses to the Holy Name

The bliss of the Holy Name is the highest benediction. The limited happiness of wealth, sense enjoyment, piety or even liberation cannot compare with it. Anything one may desire is obtainable from the Holy Name, for there is no difference between the Holy Name and Kṛṣṇa Himself. All the Vedic scriptures confirm this. Real happiness, peace, and relief from all difficulties are easily obtainable by nāma-bhajan, and this result is eternal.

If this is so, then why do we need to chant again and again? There is no imperfection or fault in the Holy Name, and His purifying effect is certain and immediate. But like intoxicated elephants, after we bathe our minds and hearts by chanting, we again smear them with the mud of our attachments and desires.

As conditioned souls we have a tendency to fall down into material consciousness. We must not only learn the art of chanting nicely, but also of clearing the mentality that habitually contaminates the eternal bliss that is its natural result.

Avoiding *nāma-aparāha* or offenses to the Holy Name is the only way to retain the eternal benedictions of chanting. Śrīla Jīva Gosvāmī, one of the founders of our disciplic lineage, instructs that we should chant the Holy Name of the Lord continuously and loudly, and it should be performed offenselessly, as recommended in the *Padma Purāṇa*.

One can be delivered from the effects of all sins by surrendering himself unto the Lord. One can be delivered from all offenses at the feet of the Lord by taking shelter of His Holy Name. But one cannot be delivered if one commits an offense at the feet of the Holy Name of the Lord, for chanting the Holy Name is itself the process of deliverance. Ten such offenses are mentioned in the *Padma Purāṇa*.

The first offense is to vilify the great devotees who have preached about the glories of the Lord. Blasphemy of the pure devotees is the most serious of the offenses that deprive us of the benefit of chanting. The self-realized pure devotee is not an ordinary human being, but is an authorized representative of the Supreme Lord Śrī Kṛṣṇa. As such, he has the power to award pure devotional service to Kṛṣṇa, which is the key to spiritual liberation and eternal happiness. One should not regard the pure devotee with a critical or envious attitude, since this can place formidable obstacles in one's path of spiritual advancement. It is better not to become too familiar with the pure devotee, but to maintain some formality of respect with him. This will help prevent us from committing offenses by cultivating a service attitude.

The second offense is to see the Holy Names of the Lord in terms of worldly distinction. The Lord is the proprietor of all the universes, and therefore He may be known in different places by different Names, but that does not in any way qualify the fullness of the Lord. Any nomenclature that is meant for the Supreme Lord is as holy as the others because it is meant for the Lord. All

the transcendental Holy Names are as powerful as the Lord, and there is no bar for anyone in any part of the creation to chant and glorify the Lord by the particular Holy Names of the Lord as they are locally understood. All of His Holy Names are absolute and allauspicious, and one should not distinguish among different Holy Names of the Lord as one does with material objects and their names.

The third offense is to neglect the orders of the authorized ācāryas or spiritual masters. There are many authorized spiritual masters in the disciplic lineage or paramparā, and all of them have given wonderful instructions capable of saving the entire world. If we follow these instructions we will be benefited, even if we do not understand them. For example, the Vaiṣṇava spiritual masters are unanimous in their glorification of worship of the holy *tulāsī* plant as a means to achieve pure devotional service. It does not matter if one cannot understand how offering prayers and water to a plant can bestow spiritual advancement. If we follow the instruction without argument, we will gain the benefit. When we become spiritually qualified, Kṛṣṇa will reveal the purpose of all devotional instructions and practices from within our hearts. Our duty is to follow in the footsteps of the great souls in Kṛṣṇa consciousness.

The fourth offense is to vilify the scriptures or Vedic knowledge. Although there are many statements in the scriptures that are difficult for us to comprehend, we should not adopt a critical attitude because these are not ordinary books. The *Śrīmad-Bhāgavatam* tells us that the *Vedas* are originally manifested from the breathing of the Supreme Lord Nārāyaṇa. And in *Bhagavad-gītā*, Kṛṣṇa declares that He alone is the true knower of the deep import of the *Vedas*. The Vedic literature is extremely elevated and pure. Its purpose is the salvation of all living entities from the suffering of material existence. Thus it is meant for our eternal benefit, and we should be careful not to underestimate its value.

The fifth offense is to define the Holy Name of the Lord in terms of one's mundane calculation. The Holy Name of the Lord is identical with the Lord Himself, therefore one should understand the Holy Name to be nondifferent from Him. We have discussed this point elaborately with evidence from the Vedic scriptures in the Preface of this work. Nevertheless, in the beginning stage of devotion, it is often difficult to see how this is so. The best policy is to accept provisionally that the Holy Name of the Lord is identical with Him, on the strength of the word of the great souls who have passed this truth down to us, and trust that when we are sufficiently purified we will be able to realize it for ourselves.

The sixth offense is to interpret the Holy Name. The Lord is not imaginary, nor is His Holy Name. There are persons with a poor fund of knowledge who think the Lord to be an imagination of the worshiper and therefore think His Holy Name to be imaginary. Such a chanter of the Name of the Lord cannot achieve the desired success in the matter of chanting the Holy Name. There is no material significance or hidden meaning to the Holy Names of the Lord. To speculate otherwise is offensive. The real truth about the Holy Name of the Lord is extensively discussed in the authorized Vedic scriptures. No other interpretation is needed.

The seventh offense is to commit sins intentionally on the strength of the Holy Name. In the scriptures it is said that one can be liberated from the effects of all sinful actions simply by

chanting the Holy Name of the Lord. One who takes advantage of this transcendental purification, yet continues to commit sins on the expectation of neutralizing their effects by chanting the Holy Name of the Lord, is the greatest offender at the feet of the Holy Name. Such an offender cannot purify himself by any other method of purification. In other words, one may be sinful before chanting the Holy Name of the Lord, but after taking shelter in the Holy Name of the Lord and becoming immune, one should strictly restrain from committing further sinful acts with a hope that chanting the Holy Name will give him protection.

The eighth offense is to consider the Holy Name of the Lord and His chanting method to be equal to some material auspicious activity. There are various kinds of good works for material benefits recommended in the scriptures, but the Holy Name and His chanting are not merely auspicious holy services. Undoubtedly the Holy Name is holy service, but He should never be utilized for such selfish purposes. Since the Holy Name and the Lord are one and the same, one should not try to bring the Holy Name into the service of mankind. The point here is that the Supreme Lord is the Supreme Enjoyer. He is no one's servant or order supplier. Since the Holy Name of the Lord is identical with the Lord, one should not try to utilize the Holy Name for one's material benefit. The real purpose of chanting the Holy Name is to attain pure devotional service to the Lord.

The ninth offense is to instruct those who are not interested in chanting the Holy Name of the Lord about the transcendental nature of the Holy Name. If such instruction is imparted to an unwilling audience, this act is considered to be an offense at the feet of the Holy Name. The reason for this is that by forcing the issue, one has created a bad impression in the minds of the audience about the Holy Name. This impediment will delay their acceptance of the chanting process and can lead to offenses against devotees. Since the Holy Name is meant for the spiritual benefit of the living entities, preaching the glories of the Holy Name to an unwilling audience goes against the Lord's actual purpose for manifesting the Holy Name in human society.

The tenth offense is to become uninterested in or inattentive to the Holy Name of the Lord, neglecting one's chanting even after understanding the wonderful transcendental nature of the Holy Name. The effect of chanting the Holy Name of the Lord is liberation from the conception of false egoism. False egoism is thinking oneself to be the enjoyer of the world and thinking everything in the world to be meant for one's enjoyment. The whole materialistic world is moving under the false egoism of "I" and "mine," but the factual effect of chanting the Holy Name is to become free from such misconceptions. If one begins the chanting process but then stops due to a mundane conception of life, this is an offense. One should maintain chanting and hearing the Holy Name of the Lord continuously, until the process of purification is complete.

The best protection against committing offenses to the Holy Name of the Lord is to have firm faith in the instructions of the scriptures and of one's personal spiritual master. One should continue the regular daily chanting of the Holy Names of the Lord with patience, diligence and enthusiasm. It is wonderful if one can accept initiation from a bona fide spiritual master in the disciplic succession from Kṛṣṇa Himself. If possible one should give up all material activities and join the mission of Lord Caitanya. Lord Caitanya's process, *harināma-saṅkītana*, is to chant and

hear the Holy Name, topics related to the glories of the Lord and His Holy Name, literature such as *Bhagavad-gītā*, *Śrīmad-Bhāgavatam* and *Caitanya-caritāmṛta*, and nice songs glorifying pure devotional service continuously in the association of like-minded devotees, until the self-effulgent glory of the Holy Name becomes self-manifest in one's consciousness.

At that point, all the elaborate philosophical instructions of the scriptures that we have summarized herein are reduced to a simple matter of experience, and the glories of the Holy Name of the Lord become self-evident. One who has tasted the full nectar of the Holy Name automatically avoids the ten offenses to the Holy Name, and his path to complete spiritual enlightenment becomes straight and clear.

It is our fond hope that the readers of this volume will apply these truths and instructions to make their own lives perfect in spiritual realization. Certainly, anyone who chants the Holy Name of the Lord even once is a great soul worthy of all respect and praise:

> *yan-nāmadheya-śravaṇānukīrtanād*
> *yat-prahvaṇād yat-smaraṇād api kvacit*
> *śvādo 'pi sadyaḥ savanāya kalpate*
> *kutaḥ punas te bhagavan nu darṣanāt*
>
> "To say nothing of the spiritual advancement of persons who see the Supreme Person face-to-face, even a person born in a family of dog-eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the Holy Name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him." [*Śrīmad-Bhāgavatam* 3.33.6]

Once begun, the process of hearing and chanting inevitably continues, clearing the mirror of the mind of all misconceptions until the chanter attains the perfection of spiritual realization.

Long before achieving that exalted destination, all material pangs will have been erased by the potent purifying action of the Holy Name. We wish the reader all good fortune on this most auspicious progressive journey to the most wonderful state of Kṛṣṇa consciousness.

# *Prologue*

श्री वैशम्पायन उवाच ।
श्रूत्वा धर्मान् अशेषेण पावनानि च सर्वशः ।
युधिष्ठिरः शान्तनवं पुनरेवाभ्यभाषत ॥१॥

1. *śrī vaiśampāyana uvāca*
*śrūtvā dharmān aśeṣeṇa*
*pāvanāni ca sarvaśaḥ*
*yudhiṣṭhiraḥ śāntanavaṁ*
*punar evābhyabhāṣata*

Śrī Vaiśampāyana Vyāsa said: "After hearing the description of all the purifying places of pilgrimage, King Yudhiṣṭhira again inquired from Bhīśma, the son of Mahārāja Śantanu."

युधिष्ठिर उवाच ।
किमेकं दैवतं लोके किं वाप्येकं परायणम् ।
स्तुवन्तः कं कमर्चन्तः प्राप्नुयुर्मानवाः शुभम् ॥२॥

2. *yudhiṣṭhira uvāca*
*kim ekaṁ daivataṁ loke*
*kiṁ vāpy ekaṁ parāyaṇam*
*stuvantaḥ kaṁ kam arcantaḥ*
*prāpnuyur mānavāḥ śubham*

King Yudhiṣṭhira said: "Please tell me who is the Supreme Personality of Godhead, the ultimate controller of the universe? Who is the ultimate destination of all living beings? Whom should men glorify and worship to attain auspiciousness?

को धर्मः सर्वधर्मानां भवतः परमो मतः ।
किं जपन् मुच्यते जन्तुर्जन्मसंसारबन्धनात् ॥३॥

3. *ko dharmaḥ sarva-dharmānāṁ*
*bhavataḥ paramo mataḥ*
*kiṁ japan mucyate jantur*
*janma-saṁsāra-bandhanāt*

What do you consider the best of all religious processes? What *mantra* should one chant to become free from the bondage of birth and death?"

श्रीभीश्म उवाच ।
जगत्प्रभुं देवदेवमनन्तं पुरुषोत्तमम् ।
स्तुवन् नामसहस्रेण पुरुषः सततोत्थितः ॥४॥

4. *śrī-bhīśma uvāca*
*jagat-prabhuṁ deva-devam*
*anantaṁ puruṣottamam*
*stuvan nāma-sahasreṇa*
*puruṣaḥ satatotthitaḥ*

Bhīśma said: "The Supreme Personality of Godhead is the controller of all moving and non-moving beings in the universe, and He is the worshipable master of all the demigods. His transcendental forms and qualities are unlimited, and He is the best of all persons. One should always glorify Him by enthusiastically chanting His Thousand Holy Names (Viṣṇu-sahasranāma).

तमेव चार्चयन् नित्यं भक्त्या पुरुषमव्ययम् ।
ध्यायन् स्तुवन् नमस्यंश्च यजमानस्तमेव च ॥५॥

5. *tam eva cārcayan nityaṁ*
*bhaktyā puruṣam avyayam*
*dhyāyan stuvan namasyaṁś ca*
*yajamānas tam eva ca*

"With great faith, the devotee should worship the Supreme Personality of Godhead, Lord Kṛṣṇa, whose forms, qualities, opulence and pastimes are all eternal and transcendental. The devotee should glorify Him, continually meditate on His transcendental form, and offer obeisances by bowing down before Him.

अनादिनिधनं विष्णुं सर्वलोकमहेश्वरम् ।
लोकाध्याक्षम्स्तुवन् नित्यं सर्वदुःखातिगो भवेत् ॥६॥

6. *anādi-nidhanaṁ viṣṇuṁ*
*sarva-loka-maheśvaram*
*lokādhyākṣam stuvan nityaṁ*
*sarva-duḥkhātigo bhavet*

"Never was there a time when Lord Viṣṇu first came into existence, and there is no time in the future when He shall cease to exist. He is the supreme master of all planets, living entities and the demigods who control the universe. He is the all-knowing, all pervading witness who sees everything. One who regularly glorifies Him becomes free from all material miseries, and in that liberated condition becomes full of transcendental bliss.

ब्रह्मण्यं सर्वधर्मज्ञं लोकानां कीर्तिवर्धनम् ।
लोकनाथं महद्भूतम्सर्वभूतभवोद्भवम् ॥७॥

7. *brahmaṇyaṁ sarva-dharmajñaṁ*
*lokānāṁ kīrti-vardhanam*
*loka-nāthaṁ mahad-bhūtam*
*sarva-bhūta-bhavodbhavam*

"Lord Viṣṇu is the protector and well-wisher of the brāhmaṇas, aware of all principles of religion, the Lord who expands the glory of His devotees, the supreme monarch of all planetary systems, the embodiment of all opulence and the original Father of Brahmā, Śiva and all living entities.

एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः ।
यद्भक्त्या पुण्डरीकाक्षं स्तवैरर्चन् नरः सदा ॥८॥

8. *eṣa me sarva-dharmāṇāṁ*
*dharmo 'dhikatamo mataḥ*
*yad bhaktyā puṇḍarīkākṣaṁ*
*stavair arcen naraḥ sadā*

"In my opinion, the best of all spiritual activities is to continuously and devotedly worship lotus-eyed Lord Kṛṣṇa by reciting prayers glorifying Him and describing His Holy Names.

परमं यो महत्तेजः परमं यो महत्तपः ।
परमं यो महद्ब्रह्म परमं यः परायणम् ॥९॥

9. *paramaṁ yo mahat-tejaḥ*
*paramaṁ yo mahat-tapaḥ*
*paramaṁ yo mahad brahma*
*paramaṁ yaḥ parāyaṇam*

"Lord Kṛṣṇa is the Supreme Personality of Godhead. He is supremely powerful and splendid, and the sun and other luminaries derive their splendor and heat from Him. He is partially manifest as the Brahman effulgence. He is the ultimate shelter of all living entities.

पवित्राणां पवित्रं यो मङ्गलानां च मङ्गलम् ।
दैवतम्देवतानां च भूतानां योऽव्ययः पिता ॥१०॥

10. *pavitrāṇāṁ pavitraṁ yo*
*maṅgalānāṁ ca maṅgalam*
*daivatam devatānāṁ ca*
*bhūtānāṁ yo 'vyayaḥ pitā*

"Lord Kṛṣṇa is the most purifying of purifiers, and the power of the Ganges and other places of pilgrimage to remove sinful reactions is derived from Him. He is the most auspicious of all auspicious personalities, and He gives to Gaṇeśa and others the power to remove obstacles. He is the most worshipable person, superior to Brahmā and all the demigods. He is the eternal, original Father of all living entities.

यतः सर्वाणि भूतानि भवन्त्यादियुगागमे ।
यस्मिंश्च प्रलयं यान्ति पुनरेव युगक्षये ॥११॥

11. *yataḥ sarvāṇi bhūtāni*
*bhavanty ādi-yugāgame*
*yasmiṁś ca pralayaṁ yānti*
*punar eva yuga-kṣaye*

"All living beings in the material world come from Lord Kṛṣṇa at the beginning of the creation. Lord Kṛṣṇa maintains them while the creation is manifest, and they enter into Him again when the creation is destroyed.

तस्य लोकप्रधानस्य जगन्नाथस्य भूपते ।
विष्णोर्नामसहस्रं मे शृणु पापभयापहम् ॥१२॥

12. *tasya loka-pradhānasya*
*jagan-nāthasya bhū-pate*
*viṣṇor nāma-sahasraṁ me*
*śṛṇu pāpa-bhayāpaham*

"Please hear from me the Thousand Holy Names of Lord Viṣṇu, the supreme master and controller of the universe. These Holy Names of the Lord destroy the fearsome reactions of past sinful deeds.

यानि नामानि गौणानि विख्यातानि महात्मनः ।
ऋशिभिः परिगीतानि तानि वक्ष्यामि भूतये ।
ॐ नमो भगवते वासुदेवाय ॥१३॥

13. *yāni nāmāni gauṇāni*
*vikhyātāni mahātmanaḥ*
*ṛṣibhiḥ parigītāni*
*tāni vakṣyāmi bhūtaye*
*oṁ namo bhagavate vāsudevāya*

"In order to attain the supreme goal of life, I shall now chant the celebrated Thousand Holy Names of Lord Viṣṇu. Great sages glorify these Holy Names, because they describe the Lord's transcendental qualities and pastimes. Oṁ namo bhagavate vāsudevāya – let me invoke auspiciousness by offering my respectful obeisances unto the Supreme Personality of Godhead, full with all divine opulence, Śrī Kṛṣṇa, the son of King Vasudeva."

# *The Thousand Holy Names of Lord Viṣṇu*

ॐ विश्वं विष्णुर्वषट्कारो भूतभव्यभवत्प्रभुः ।
भूतकृद्भूतभृद्भावो भूतात्मा भूतभावनः ॥१४॥

14. *oṁ viśvaṁ viṣṇur vaṣatkāro*
*bhūta-bhavya-bhavat-prabhuḥ*
*bhūta-kṛd bhūta-bhṛd bhāvo*
*bhūtātmā bhūta-bhāvanaḥ*

- *oṁ* – I offer my respectful obeisances;
- *viśvaṁ viṣṇur* – unto the Supreme Personality of Godhead who pervades the entire universe;
- *vaṣatkāra* – He is worshiped in the Vedic sacrifices;
- *bhūta-bhavyabhavat-prabhu* – He is the supreme controller in all phases of time: past, present and future;
- *bhūta-kṛt* – He is the creator of the cosmic manifestation;
- *bhūta-bhṛt* – He maintains the cosmic manifestation;
- *bhāva* – He is the master of all spiritual and material potencies;
- *bhūtātmā* – He is the creator of all living entities;
- *bhūta-bhāvana* – He is the supreme well-wisher who promotes everyone's ultimate welfare.

पूतात्मा परमात्मा च मुक्तानां परमा गतिः ।
अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च ॥१५॥

15. *pūtātmā paramātmā ca*
*muktānāṁ paramā gatiḥ*
*avyayaḥ puruṣaḥ sākṣī*
*kṣetrajño 'kṣara eva ca*

- *pūtātmā* – Lord Kṛṣṇa is supremely pure;
- *paramātmā* – He is the Supreme Soul;
- *ca* – and;
- *muktānāṁ paramā gatiḥ* – He is the ultimate goal and the destination of the liberated souls;
- *avyayaḥ* – He is eternal;

- *puruṣaḥ* – He is the Supreme Person;
- *sākṣī* – He is the witness of everything;
- *kṣetrajño* – He knows everything that happens to all living entities;
- *akṣara* – He is infallible; *eva ca* – even so.

योगो योगविदां नेता प्रधानपुरुषेश्वरः ।
नरसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः ॥१६॥

16. *yogo yoga-vidāṁ netā*
*pradhāna-puruṣeśvaraḥ*
*narasiṁha-vapuḥ śrīmān*
*keśavaḥ puruṣottamaḥ*

- *yogo* – Lord Kṛṣṇa is the auspicious reservoir of yogic perfection, and success in *yoga* practice depends on Him;
- *yoga-vidāṁ netā* – He is the leader of those advanced in *yoga;*
- *pradhāna-puruṣeśvara* – He is the supreme controller of the material universe and all living entities;
- *narasiṁha-vapu* – He appeared in a half-man, half-lion incarnation;
- *śrīmān* – He is extremely handsome;
- *keśava* – He is the Father of Brahmā and Śiva;
- *puruṣottama* – He is the Supreme Person.

सर्वः शर्वः शिवः स्थानुर्भूतादिर्निधिरव्ययः ।
संभवो भावनो भर्ता प्रभवः प्रभुरीश्वरः ॥१७॥

17. *sarvaḥ śarvaḥ śivaḥ sthānur*
*bhūtādir nidhir avyayaḥ*
*saṁbhavo bhāvano bhartā*
*prabhavaḥ prabhur īśvaraḥ*

- *sarva* – Lord Kṛṣṇa is present everywhere and therefore He is, in one sense, everything;
- *śarva* – His association is supremely beneficial;
- *śiva*—He is the most auspicious personality;
- *sthānu* – He is always very merciful;
- *bhūtādi* – He is the creator of all living entities;
- *nidhi* – He gives happiness to all;

- *avyaya* – He is imperishable;
- *saṁbhava* – He descends to this material world to protect His devotees;
- *bhāvana* – He always considers how to protect His devotees;
- *bhartā* – He is the maintainer of the devotees;
- *prabhava* – He is the origin of everything;
- *prabhu* – He is the supreme spiritual master who can perform feats impossible even for Brahmā or Śiva;
- *īśvara* – He is the supreme controller of all living entities.

स्वयम्भूः शम्भुरादित्यः पुष्कराक्षो महास्वनः ।
अनादिनिधनो धाता विधाता धतुरुत्तमः ॥१८॥

18. *svayambhūḥ śambhur ādityaḥ*
*puṣkarākṣo mahāsvanaḥ*
*anādi-nidhano dhātā*
*vidhātā dhatur uttamaḥ*

- *svayambhū* – Lord Kṛṣṇa is the self-effulgent Lord;
- *śambhu* – His auspicious transcendental qualities bring great happiness to the devotees;
- *āditya* – He appears in a splendid golden form among the demigods;
- *puṣkarākṣa* – He is all-pervading;
- *mahāsvana* – He is the supreme object of worship;
- *anādi-nidhana* – He was never born and will never die;
- *dhātā* – He is the original creator, before Brahmā or anyone else;
- *vidhātā* – He is the original author of all Vedic injunctions;
- *dhatur uttama* – He is the Supreme Person.

अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः ।
विश्वकर्मा मनुस्त्वष्टा स्थविष्ठः स्थविरो ध्रुवः ॥१९॥

19. *aprameyo hṛṣīkeśaḥ*
*padma-nābho 'mara-prabhuḥ*
*viśva-karmā manus tvaṣṭā*
*sthaviṣṭhaḥ sthaviro dhruvaḥ*

- *aprameya* – Lord Kṛṣṇa is unlimited and cannot be measured by the finite senses of Brahmā and the other demigods;

- *hṛṣīkeśa* – He is the master of the senses;
- *padma-nābha* – Lord Brahmā took birth from His lotus navel;
- *amara-prabhu* – He is the master of the demigods who gives them jurisdiction over the affairs of creation and maintenance of the material universe;
- *viśva-karmā* – seated within the hearts of Brahmā and the other demigods, He gives them the ability to create and maintain the universe;
- *manu* – He knows everything;
- *tvaṣṭā* – His form is very handsome and splendid;
- *sthaviṣṭha* – He creates innumerable universes by His inconceivable potency; *s*
- *thavira* – He is ever-existing;
- *dhruva* – He is eternal.

अग्राह्यः शाश्वतः कृष्णो लोहिताक्षः प्रतर्दनः ।
प्रभूतस्त्रिककुद्धाम पवित्रं मङ्गलं परम् ॥२०॥

20. *agrāhyaḥ śāśvataḥ kṛṣṇo*
*lohitākṣaḥ pratardanaḥ*
*prabhūtas trikakud-dhāma*
*pavitraṁ maṅgalaṁ param*

- *agrāhya* – Lord Kṛṣṇa is the non-material cause of the material manifestation;
- *śāśvata* – He is ever-existing;
- *kṛṣṇa* – He has an eternal, all-attractive form;
- *lohitākṣa* – His handsome eyes are reddish;
- *pratardana* – He removes the distresses in the hearts of His devotees;
- *prabhūta* – He is the supreme monarch;
- *trikakud-dhāma* – He resides in the spiritual world, which is three-fourths of the entire existence;
- *pavitram* – He is the supreme pure, free from all material contamination, and He is the supreme purifier;
- *maṅgalam param* – He is the supreme auspiciousness.

ईशानः प्रानदः प्रानो ज्येष्ठः श्रेष्ठः प्रजापतिः ।
हिरण्यगर्भो भूगर्भो माधवो मधुसूदनः ॥२१॥

21. *īśānaḥ prāṇadaḥ prāṇo*
*jyeṣṭhaḥ śreṣṭhaḥ prajāpatiḥ*
*hiraṇyagarbho bhūgarbho*
*mādhavo madhusūdanaḥ*

- *īśāna* – Lord Kṛṣṇa is the creator of everything;
- *prāṇada* – in His form as the first *puruṣa-avatāra* Kāraṇodakaśāyī Viṣṇu, He gives life and functions of the mind and senses to the living entities;
- *prāṇa* – as the second *puruṣa-avatāra* Kṣīrodakaśāyī Viṣṇu, He is the life force that maintains the living entities;
- *jyeṣṭha* – He is the oldest person;
- *śreṣṭha*—He is the best person, full of excellent transcendental qualities;
- *prajāpati* – He is the master of Garuḍa and other eternally liberated souls;
- *hiraṇyagarbha* – His spiritual realm is as splendid as gold;
- *bhūgarbha* – He is the maintainer of the Earth planet;
- *mādhava* – He is the husband of the Goddess of Fortune, Lakṣmī-devī;
- *madhusūdana* – remembering Him ends the repetition of birth and death in the material world.

ईश्वरो विक्रमी धन्वी मेधावी विक्रमः क्रमः ।
अनुत्तमो दुराधर्षः कृतज्ञः कृतिरात्मवान् ॥२२॥

22. *īśvaro vikramī dhanvī*
*medhāvī vikramaḥ kramaḥ*
*anuttamo durādharṣaḥ*
*kṛtajñaḥ kṛtir ātmavān*

- *īśvara* – Lord Kṛṣṇa is the Supreme Controller;
- *vikramī* – He is unlimitedly powerful;
- *dhanvī* – He wields the transcendental Śārṅga bow;
- *medhāvī* – He is supremely intelligent and expert;
- *vikrama krama* – He can travel anywhere immediately, even without the help of Garuḍa;
- *anuttama* – no one is superior or equal to Him;
- *durādharṣa* – the non-devotees cannot approach Him;
- *kṛtajña* – He is grateful to anyone who offers even a small *tulasī* leaf or forest flower with sincere devotion;

- *kṛti* – the conditioned souls engage in fruitive activities under the influence of His illusory potency *māyā*;
- *ātmavān* – He maintains an eternal loving relationship with the liberated souls.

सुरेशः शरणं शर्म विश्वरेताः प्रजाभवः ।
अहः सम्वत्सरो व्यालः प्रत्ययः शर्वदार्शनः ॥२३॥

23. *sureśaḥ śaraṇaṁ śarma*
*viśva-retāḥ prajā-bhavaḥ*
*ahaḥ samvatsaro vyālaḥ*
*pratyayaḥ śarva-dārśanaḥ*

- *sureśa* – Lord Kṛṣṇa is the master of the demigods and the benefactor of the worthy devotees;
- *śaraṇa* – He is the shelter that removes the distresses of those who approach Him;
- *śarma* – He is full of transcendental bliss;
- *viśva-retā* – He is complete in spiritual prowess;
- *prajā-bhava* – He is the Father of all living entities;
- *ahar* – He is the daylight that causes the conditioned souls to awaken from the long night of material ignorance;
- *samvatsara* – He rescues the devotees from the fearsome ocean of birth and death;
- *vyāla* – everything enters into Him at the time of universal devastation, and He is the dear friend of Śrīmatī Rādhārāṇī, Tārakā and Pālī;
- *pratyaya* – He is the only person in whom one can completely place one's trust;
- *śarvadārśana*—He reveals His form, qualities, and everything about Himself to pure devotees who have full confidence in the instructions of the spiritual master and the statements of the Vedic literature.

अजः सर्वेश्वरः सिद्धः सिद्धिः सर्वादिरच्युतः ।
वृषाकपिरमेयात्मा सर्वयोगविनिःसृतः ॥२४॥

24. *ajaḥ sarveśvaraḥ siddhaḥ*
*siddhiḥ sarvādir acyutaḥ*
*vṛṣākapir ameyātmā*
*sarva-yoga-viniḥsṛtaḥ*

- *aja* – Lord Kṛṣṇa does not take birth in a material body forced by the law of *karma* like an ordinary living entity, nevertheless He appears in this material world in the abode of Vṛndāvana, just to give transcendental bliss to His devotees;
- *sarveśvara* – He is the master of Brahmā, all the demigods and all living entities;
- *siddha* – He knows everything in the past, present and future;
- *siddhi* – He is full of unlimited powers;
- *sarvādi* – He is the origin of everything;
- *acyuta* – He protects His devotees from falling down;
- *vṛṣākapir* – He fulfills the desire of the devotees and strikes fear into the hearts of the demons;
- *ameyātmā* – His form and intelligence are unlimited and immeasurable, and He is supremely dear to the devotees;
- *sarva-yogaviniḥsṛta*—He is always free from material contact.

वसुर्वसुमनाः सत्यः समात्मा सम्मितः समः ।
अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकृतिः ॥२५॥

25. *vasur vasumanāḥ satyaḥ*
*samātmā sammitaḥ samaḥ*
*amoghaḥ puṇḍarīkākṣo*
*vṛṣakarmā vṛṣākṛtiḥ*

- *vasu* – Lord Kṛṣṇa always resides in the hearts of the devotees who relish hearing and chanting His glories;
- *vasumanā* – He meditates on how to increase the transcendental opulences of the pure devotees who consider Him their only wealth;
- *satya* – He never speaks a lie, and is very dear to the truthful devotees;
- *samātmā* – He accepts the role of being equal to devotees who approach Him in friendship;
- *sammita* – He magnanimously presents Himself as equal to His devotee;
- *sama* – He presents Himself as equal to the devotees related to Him in friendship, parenthood and conjugal love to glorify them;
- *amogha* – He grants His own supremely valuable devotional service to those who become attached to Him;
- *puṇḍarīkākṣa* – He is always manifest in the lotus-like hearts of the pure devotees;
- *vṛṣakarmā* – He fulfills the desires of His pure devotees;

- *vṛṣākṛti* – His transcendental form is supremely handsome.

रुद्रो बहुशिरा बभ्रुर्विश्वयोनिः शुचिश्रवाः ।
अमृतः शाश्वतः स्थानुर्वरारोहो महातपाः ॥२६॥

26. *rudro bahu-śirā babhrur*
*viśva-yoniḥ śuci-śravāḥ*
*amṛtaḥ śāśvataḥ sthānur*
*varāroho mahā-tapāḥ*

- *rudra* – Lord Kṛṣṇa cures the disease of material existence afflicting the conditioned souls; *bahu-*
- *śirā* – He appears as the thousandheaded Lord Anantadeva;
- *babhru* – He is the maintainer of the universe;
- *viśva-yoni* – He is the creator of millions of universes;
- *śuciśravā*—He is supremely pure, and He cleanses whatever impurity may contaminate the hearts of His genuine devotees;
- *amṛta* – His handsomeness is as sweet as nectar, and He rescues the devotees from the cycle of repeated birth, old age and death;
- *śāśvata* – He is deathless;
- *sthānu* – He eternally appears before the pure devotees and grants them transcendental bliss;
- *varāroha* – He always remains in His eternal abode, Goloka Vṛndāvana, and He rescues His devotees from the cycle of birth and death;
- *mahā-tapā* – He is Himself the cause of the multiple distresses of material existence.

सर्वगः सर्वविद्भानुर्विष्वक्सेनो जनार्दनः ।
वेदो वेदविदव्यङ्गो वेदाङ्गो वेदवित्कविः ॥२७॥

27. *sarvagaḥ sarva-vid bhānur*
*viṣvakseno janārdanaḥ*
*vedo veda-vid avyaṅgo*
*vedāṅgo veda-vit kaviḥ*

- *sarvaga* – Lord Kṛṣṇa is present everywhere in the material manifestation, and He personally reciprocates the loving service rendered by His devotees;
- *sarva-vit* – He knows everything auspicious and inauspicious, and He knows all the spiritual and material worlds;

- *bhānu* – He is like a brilliant sun shining in this world;
- *viṣvaksena* – His associates are like a host of armies stationed in every part of the universe for its protection;
- *janārdana* – He crushes the demons who seek to destroy the world, and He protects the saintly devotees by removing all their sufferings;
- *veda* – He is manifest as the Vedic hymns;
- *veda-vit* – He alone is the true knower of the *Vedas;*
- *avyaṅga*—the Vedic literature is comprised of His instructions;
- *vedāṅga* – He is indirectly described by the six *Vedāṅgas*, which explain grammar, astronomy and similar subjects;
- *veda-vit kavi* – He is the most expert Vedic theologian, philosopher and poet.

लोकाध्यक्षः सुराध्यक्षो धर्माध्यक्षः कृताकृतः ।
चतुरात्मा चतुर्व्यूहश्चतुर्दंष्ट्रश्चतुर्भुजः ॥२८॥

28. *lokādhyakṣaḥ surādhyakṣo*
*dharmādhyakṣaḥ kṛtākṛtaḥ*
*catur-ātmā catur-vyūhaś*
*catur-daṁṣṭraś catur-bhujaḥ*

- *lokādhyakṣa* – Lord Kṛṣṇa is the master of the Vaiṣṇavas who engage in His devotional service, and He is also the master of the *vaidika-brāhmaṇas* who worship Him by performance of *agnihotra-yajña;*
- *surādhyakṣa* – He is the master of all the demigods;
- *dharmādhyakṣa* – He is the superintendent of religious principles and the final judge of all living entities;
- *kṛtākṛta* – He is completely free from all material contact;
- *catur-ātmā* – He manifests innumerable four-fold plenary expansions;
- *catur-vyūha* – He expands Himself as Lord Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha;
- *catur-daṁṣṭra* – He has all the characteristics of an exalted personality;
- *catur-bhuja* – He manifests as Lord Viṣṇu, who holds a conch, disk, club and lotus in His four hands.

भ्राजिष्णुर्भोजनं भोक्तासहिष्णुर्जगदादिजः ।
अनघो विजयो जेता विश्वयोनिः पुनर्वसुः ॥२९॥

29. *bhrājiṣṇur bhojanaṁ bhoktā*
*sahiṣṇur jagad-ādijaḥ*
*anagho vijayo jetā*
*viśva-yoniḥ punar-vasuḥ*

- *bhrājiṣṇu* – Lord Kṛṣṇa is effulgent;
- *bhojana* – He supplies the necessities of life to all living entities;
- *bhokta* – He relishes the food and other articles offered to Him with devotion, and He is the protector of the gentle devotees;
- *asahiṣṇu* – He is intolerant of the demons;
- *sahiṣṇu* – He tolerates the offenses accidentally committed by His devotees;
- *jagad-ādijaḥ* – He is the Father of Lord Brahmā, the first created entity in the universe;
- *anagha* – Although He appears in the material world, He remains always pure, full of transcendental bliss, and free from material contamination;
- *vijaya* – He is allvictorious;
- *jetā* – He can defeat any demon, demigod or living entity, therefore He is the Supreme Person;
- *viśva-yoni* – He is the original creator of all universes;
- *punar-vasu* – He appears again and again within the creation to protect His devotees.

उपेन्द्रो वामनः प्रांशुरमोघः शुचिरूर्जितः ।
अतीन्द्रः सङ्ग्रहः सर्गो धृतात्मा नियमो यमः ॥३०॥

30. *upendro vāmanaḥ prāṁśur*
*amoghaḥ śucir ūrjitaḥ*
*atīndraḥ saṅgrahaḥ sargo*
*dhṛtātmā niyamo yamaḥ*

- *upendra* – Lord Kṛṣṇa appeared as Indra's younger brother;
- *vāmana*—He appeared as a *brahmacārī brāhmaṇa* to help Indra defeat Bali Mahārāja;
- *prāṁśu* – In the Vāmana incarnation the Lord became so tall He could step over the entire universe;
- *amogha* – His activities are always successful;
- *śuci* – He is supremely pure;
- *ūrjita* – He is so powerful that He easily defeated Bali's whole army;
- *atīndra* – His strength in battle surpasses that of Indra;

- *saṅgraha* – He accepts all those who become devoted to Him;
- *sarga* – He created the demigods and everything else;
- *dhṛtātmā* – He enchants and delights the hearts and minds of Indra and all the other devotees;
- *niyama* – He controls the devotees;
- *yama* – He resides always in the devotees' hearts and minds.

वेद्यो वैद्यः सदायोगी विरहो माधवो मधुः ।
अतीन्द्रियो महामायो महोत्साहो महाबलः ॥३१॥

31. *vedyo vaidyaḥ sadā-yogī*
*viraho mādhavo madhuḥ*
*atīndriyo mahā-māyo*
*mahotsāho mahā-balaḥ*

- *vedya* – Lord Kṛṣṇa appeared as Kūrma-avatāra to deliver nectar to the demigods and remove their poverty;
- *vaidya* – He also appeared as Lord Dhanvantari, the original physician, who cures people's diseases simply by the expansion of His fame, and gave nectar to the demigods;
- *sadā-yogī* – He always acts for the welfare of the demigods;
- *viraha* – He killed the powerful demons eager to fight for the nectar churned from the celestial Ocean of Milk;
- *mādhava* – He is the husband of Lakṣmi-devī, who appeared from the Ocean of Milk;
- *madhu* – He enchanted Lakṣmi-devī and all the pious demigods with His handsomeness and charm;
- *atīndriya* – He disappeared from the demigods along with the nectar, because He always remains invisible to those without pure devotion to Him;
- *mahā-māya* – He then appeared in the attractive female form of Mohihī-mūrti, bewildering the demons and also Lord Śiva;
- *mahotsāha* – He acts to make the demigods successful;
- *mahā-bala* – His great prowess can thwart or bewilder anyone.

महाबुद्धिर्महावीर्यो महाशक्तिर्महाद्युतिः ।
अनिर्देश्यवपुः श्रीमान् अमेयात्मा महादिधृक्॥३२॥

32. *mahā-buddhir mahā-vīryo*
*mahā-śaktir mahā-dyutiḥ*
*anirdeśya-vapuḥ śrīmān*
*ameyātmā mahādri-dhṛk*

- *mahā-buddhi* – Lord Kṛṣṇa is supremely intelligent;
- *mahā-vīrya* – He is supremely powerful;
- *mahā-śakti* – He is the master of all transcendental potencies;
- *mahā-dyuti* – He is supremely splendid;
- *anirdeśya-vapu* – His transcendental form cannot be seen with material eyesight;
- *śrīmān* – He is supremely handsome;
- *ameyātmā* – no living entity or demigod can measure His unlimited nature;
- *mahādri-dhṛk* – as Lord Kūrma, He held up the Mandara Mountain while He and the demigods churned the Ocean of Milk.

महेष्वासो महीभर्ता श्रीनिवासः सतां गतिः ।
अनिरुद्धः सुरानन्दो गोविन्दो गोविन्दां पतिः ॥३३

33. *maheṣvāso mahī-bhartā*
*śrī-nivāsaḥ satāṁ gatiḥ*
*aniruddhaḥ surānando*
*govindo govindāṁ patiḥ*

- *maheṣvāsa* – Lord Kṛṣṇa appeared as the celebrated archer Lord Rāmacandra;
- *mahī-bhartā* – He is the maintainer of the Earth;
- *śrīnivāsa*—He is the husband of Sītā the Goddess of Fortune;
- *satāṁ gati*—He is the master and destination of the devotees;
- *aniruddha* – He cannot be controlled by anything except pure devotional service;
- *surānanda* – He gives transcendental bliss to the devotees and demigods;
- *govinda* – He gives pleasure to the cows, land and senses;
- *govindām pati* – He removes all obstacles from the path of His devotees with His spiritual effulgence.

मरीचिर्दमनो हंसः सुपर्णो भुजगोत्तमः ।
हिरण्यनाभः सुतपाः पद्मनाभः प्रजापतिः ॥३४॥

34. *marīcir damano haṁsaḥ*
*suparno bhujagottamaḥ*
*hiraṇya-nābhaḥ sutapāḥ*
*padma-nābhaḥ prajā-patiḥ*

- *marīci* – Lord Kṛṣṇa is effulgent;
- *damana* – He removes the distress of His devotees;
- *haṁsa* – He appeared as a transcendental swan to enlighten Brahmā and the four Kumāras;
- *suparna* – He is carried by Garuḍa;
- *bhujagottama* – His Viṣṇu form reclines on Ananta-śeṣa;
- *hiraṇya-nābha* – His beautiful navel is as splendid as gold;
- *sutapā* – He appears before the pure devotees who worship Him with great austerities;
- *padma-nābha* – His navel is as beautiful as a lotus flower, and He appears before the pure devotees who worship His lotus feet;
- *prajā-pati* – He is the protector and master of Brahmā, Śiva and all other living entities.

अमृत्युः सर्वदृक् सिंहः सन्धाता सन्धिमान् स्थिरः ।
अजो दुर्मर्षणः शास्ता विश्रुतात्मा सुरारिहा ॥३५॥

35. *amṛtyuḥ sarva-dṛk siṁhaḥ*
*sandhātā sandhimān sthiraḥ*
*ajo durmarṣaṇaḥ śāstā*
*viśrutātmā surārihā*

- *amṛtyu* – Lord Kṛṣṇa is deathless, and also frees His devotees from death;
- *sarva-dṛk* – He sees everything, including the devotional activities of His servants;
- *siṁha* – He sprinkles the nectar of His merciful glance upon His pure devotees, and He becomes like a ferocious lion to attack the demons;
- *sandhātā* – He is the creator of innumerable universes, and He appeared as Lord Rāmacandra, the most expert archer;
- *sandhimān* – in His plan to kill Rāvaṇa and rescue Sītā, He became the ally of Sugrīva;
- *sthira* – He is the constant friend of Vibhīṣanā and all who approach to take shelter of Him;
- *aja* – He never takes birth in a material body, and He never abandons His friend;
- *durmarṣaṇa* – He is merciful;

- *śāstā* – He is expert at punishing the demons;
- *viśrutātmā* – He is famous as Lord Rāma, the killer of Rāvaṇa, who is very merciful to His devotees;
- *surārihā* – He kills the demons who are always inimical to the demigods and devotees.

## गुरुर्गुरुतमो धाम सत्यः सत्यपराक्रमः ।
## निमिषोऽनिमिषः स्रग्वी वाचस्पतिरुदारधीः ॥३६॥

36. *gurur gurutamo dhāma*
*satyaḥ satya-parākramaḥ*
*nimiṣo 'nimiṣaḥ sragvī*
*vācaspatir udāra-dhīḥ*

- *guru* – Lord Kṛṣṇa empowers the instructing and initiating spiritual masters to benefit the residents of the material world with His devotional service;
- *gurutama* – He is Himself the best of spiritual masters, who taught Brahmā and other great devotees;
- *dhāma* – He is the shelter and resting place of everything;
- *satya* – He is the benefactor of Viśvāmitra and other saintly devotees, and He is always truthful;
- *satya-parākrama* – His extraordinary prowess is supremely auspicious;
- *nimiṣa* – He blinks, not recognizing the sinful actions of His devotees;
- *animiṣa* – He never blinks in His continual recognition of the auspicious activities of devotional service;
- *sragvī* – He wears a *vaijayantī* garland;
- *vācaspati* – He is the protector of Sarasvatī, the goddess of learning;
- *udāra-dhī* – He is very generous.

## अग्रणीर्ग्रामणीः श्रीमान्न्यायो नेता समीरणः ।
## सहस्रमूर्धा विश्वात्मा सहस्राक्षः सहस्रपात् ॥३७॥

37. *agraṇīr grāmaṇīḥ śrīmān-*
*nyāyo netā samīraṇaḥ*
*sahasra-mūrdhā viśvātmā*
*sahasrākṣaḥ sahasra-pāt*

- *agraṇī* – Lord Kṛṣṇa appeared as Matsya-avatāra and rescued the *Vedas*, which were tied to His horn by the rope of Vasuki-nāga;

- *grāmaṇī* – Lord Matsya enjoyed pastimes on the waters of devastation as He pulled Lord Manu and other sages in a golden boat;
- *śrīmān-nyāya* – Lord Matsya spoke the message of the *Vedas* and protected them at the time of devastation;
- *netā* – He is the leader of all living entities;
- *samīraṇa* – He moves with consummate grace;
- *sahasra-mūrdhā* – He has uncountable thousands of heads;
- *viśvātmā* – He is the Supreme Soul who pervades the entire universe;
- *sahasrākṣa* – He has uncountable thousands of eyes;
- *sahasra-pāt* – He has uncountable thousands of feet.

आवर्त्तनो निवृत्तात्मा संवृतः सम्प्रतर्दनः ।
अहः सम्वर्तको वह्निरनिलो धरणीधरः ॥३८॥

38. *āvarttano nivṛttātmā*
*saṁvṛtaḥ sampratardanaḥ*
*ahaḥ samvartako vahnir*
*anilo dharaṇī-dharaḥ*

- *āvarttana* – Lord Kṛṣṇa causes the conditioned souls to experience the cycle of birth and death;
- *nivṛttātmā* – He is full of spiritual opulences and resides in the eternal spiritual world, free from material contact;
- *saṁvṛta* – He always remains invisible to the conditioned souls who are very eager to experience the tiny happiness of material existence;
- *sampratardana* – He causes distress to the demons who are opposed to Him, even if they pose as scholars, saintly persons or demigods;
- *aha* – He is the succession of days, and He speaks very eloquently and sweetly;
- *samvartaka* – He is time itself;
- *vahnir* – with a part of Himself He carries the weight of the entire universe;
- *anila* – He is supremely independent, nevertheless at intervals He descends to this material world for the welfare of the conditioned souls;
- *dharaṇī-dhara* – He is the maintainer of the Earth.

सुप्रसादः प्रसन्नात्मा विश्वधृग्विश्वभुग्विभुः ।
सत्कर्ता सत्कृतः साधुर्जह्नुर्नारायणो नरः ॥३९॥

39. *suprasādaḥ prasannātmā*
*viśva-dhṛg viśva-bhug vibhuḥ*
*sat-kartā sat-kṛtaḥ sādhur*
*jahnur nārāyaṇo naraḥ*

- *suprasāda* – Lord Kṛṣṇa is very merciful;
- *prasannātmā* – His desires are always fulfilled, and His heart and mind are always clear and pure;
- *viśva-dhṛk* – He maintains innumerable material universes;
- *viśva-bhuk* – He protects the material universes;
- *vibhu* – He is the allpervading, all-powerful, unlimited and fearless Supreme Controller;
- *sat-kartā* – He is the benefactor of the demigods, *pitās*, *brāhmaṇas* and devotees;
- *sat-kṛta* – the demigods, *pitās, brāhmaṇas* and devotees worship Him;
- *sādhu* – He is the benefactor of all living entities and His transcendental form is free from any touch of matter;
- *jahnu* – He defeats the enemies of His devotees;
- *nārāyaṇa* – He is the shelter within whom all living entities rest, and He is the destroyer of ignorance;
- *nara* – He is the Supersoul who resides in the hearts of all beings.

असंख्येयोऽप्रमेयात्मा विशिष्टः शिष्टकृच्छुचिः ।
सिद्धार्थः सिद्धसङ्कल्पः सिद्धिदः सिद्धिसाधनः ॥४०॥

40. *asaṅkhyeyo 'prameyātmā*
*viśiṣṭaḥ śiṣṭa-kṛc chuciḥ*
*siddhārthaḥ siddha-saṅkalpaḥ*
*siddhidaḥ siddhi-sādhanaḥ*

- *asaṅkhyeya* – Lord Kṛṣṇa's transcendental attributes are uncountable;
- *aprameyātmā* – His patience is unlimited;
- *viśiṣṭa* – His opulences are unlimited;
- *śiṣṭa-kṛt* – He gives His devotees great faith in the message of the *Vedas*, transforming them into the most elevated of peaceful saintly persons;

- *śuci* – simply by hearing about Him or remembering Him, all living entities become purified and the entire world becomes auspicious;
- *siddhārtha siddha-saṅkalpa* – all His desires are automatically fulfilled by His internal potency;
- *siddhida* – He alone fulfills the desires of all living entities;
- *siddhi-sādhana* – The saintly devotees become free from all impediments and attain success in their devotional activities simply by remembering Him.

वृषाही वृषभो विष्णुर्वृषपर्वा वृषोदरः ।
वर्धनो वर्धमानश्च विविक्तः श्रुतिसागरः ॥४१॥

41. *vṛṣāhī vṛṣabho viṣṇur*
*vṛṣaparvā vṛṣodaraḥ*
*vardhano vardhamānaś ca*
*viviktaḥ śruti-sāgaraḥ*

- *vṛṣāhī* – Lord Kṛṣṇa's transcendental qualities eclipse the glory of Indra;
- *vṛṣabha* – Lord Kṛṣṇa illuminates and protects the entire world by teaching the principles of devotional service;
- *viṣṇu* – He is all-pervading, present in every atom of the cosmic manifestation;
- *vṛṣaparvā* – He is a jubilant festival for Indra and the best of the *yogīs;*
- *vṛṣodara* – He protects Indra like a mother protects her child;
- *vardhana* – He causes the *prajāpatis* to prosper;
- *vardhamāna* – He considers even the smallest gift given by His pure devotee to be very great;
- *ca* – and;
- *vivikta* – He remains always free from contact with the modes of material nature although He is present everywhere throughout the cosmic manifestation;
- *śruti-sāgara* – He is the great ocean into which all the rivers of Vedic knowledge converge.

सुभुजो दुर्धरो वाग्मी महेन्द्रो वसुदो वसुः ।
नैकरूपो बृहद्रूपः शिपिविष्टः प्रकाषनः ॥४२॥

42. *subhujo durdharo vāgmī*
*mahendro vasudo vasuḥ*
*naika-rūpo bṛhad-rūpaḥ*
*śipi-viṣṭaḥ prakāṣanaḥ*

- *subhuja* – Lord Kṛṣṇa grants fearlessness to the devotees and protects the *Vedas* with His strong arms;
- *durdhara* – He cannot be defeated by Madhu, Kaiṭabha or any other demon;
- *vāgmī* – He is supremely eloquent and is the proper object of eloquent prayers;
- *mahendra* – He is the supreme monarch who possesses all opulence;
- *vasuda* – He defeats the demons, gives shelter to the living entities, and grants nectarean ecstatic devotional emotions to the pure devotees;
- *vasu* – He appears before those who understand His transcendental glories, becoming their only wealth;
- *naika-rūpa* – He appears in many different forms to satisfy the desires of His devotees;
- *bṛhad-rūpa* – His transcendental form is greater than everything;
- *śipi-viṣṭa* – He enters the waters of devastation and causes the inundation at the end of the universe;
- *prakāṣana* – He is the original cause of the cosmic manifestation, and He rescued the *Vedas* from the demons Madhu and Kaiṭabha.

ओजस्तेजो द्युतिधरः प्रकाशात्माप्रतापनः ।
ऋद्धः स्पष्टाक्षरो मन्त्रश्चन्दांशुर्भास्कराद्युतिः ॥४३॥

43. *ojas tejo dyuti-dharaḥ*
*prakāśātmā-pratāpanaḥ*
*ṛddhaḥ spaṣṭākṣaro mantraś*
*candrāṁśur bhāskarā-dyutiḥ*

- *oja* – Lord Kṛṣṇa is supremely powerful;
- *teja* – He is the source of all power;
- *dyuti-dhara* – He is handsomely effulgent;
- *prakāśātmā* – He personally appears before His pure devotees;
- *pratāpana* – He gives trouble to the demons;
- *ṛddha* – He is full of all transcendental opulence;
- *spaṣṭākṣara* – He teaches the message of the *Vedas*;
- *mantra* – He reveals the truth of His confidential pastimes to His most exalted and intimate devotees;
- *candrāṁśu* – He is as splendid as the moon;

- *bhāskarā-dyuti* – He defeated the demons Madhu and Kaiṭabha with the supreme power of His effulgence.

अमृतांशूद्भवो भानुः शशबिन्दुः सुरेश्वरः ।
औषधं जगतः सेतुः सत्यधर्मपराक्रमः ॥४४॥

44. *amṛtāṁśūdbhavo bhānuḥ*
*śaśabinduḥ sureśvaraḥ*
*auṣadhaṁ jagataḥ setuḥ*
*satya-dharma-parākramaḥ*

- *amṛtāṁśūdbhava* – Lord Kṛṣṇa is the Father of the moon;
- *bhānu* – He is very powerful and splendid;
- *śaśabindu* – He defeats the atheists;
- *sureśvara* – He is the Supreme Personality of Godhead understood by the theists;
- *auṣadham* – pure devotional service to Him is the nectar-medicine that counteracts the poisonous snakebite of material existence;
- *jagata setu* – He is the eternal enemy of all demons;
- *satyadharma-parākramaḥ* – He defeats the speculative impersonalist philosophers and establishes the actual truth of spiritual variety within oneness.

भूतभव्यभवन्नाथ पवनः पावनोऽनलः ।
कामहा कामकृत्कान्तः कामः कामप्रदः प्रभुः ॥४५॥

45. *bhūta-bhavya-bhavan-nātha*
*pavanaḥ pāvano 'nalaḥ*
*kāmahā kāmakṛt kāntaḥ*
*kāmaḥ kāma-pradaḥ prabhuḥ*

- *bhūta-bhavya-bhavan-nātha* – Lord Kṛṣṇa always has been, is, and always will be the supreme master of all living entities;
- *pavana* – He rescues the living entities from material existence with His merciful sidelong glance;
- *pāvana* – He purifies the devotees;
- *anala* – He appears in many forms to protect the devotees;
- *kāmahā kāmakṛt* – He kills the material desires of His devotees, tearing them into pieces;
- *kānta* – He is the supreme handsomeness, the object of the aspirations of the saintly *paramahaṁsas*;

- *kāma* – He is the source of all that is desirable, even for the bewildered living beings;
- *kāmaprada* –He grants sense gratification, liberation or whatever is desired by the conditioned souls;
- *prabhu* – He is omnipotent.

युगादिकृद्युगावर्तो नैकमायो महाशनः ।
अदृश्यो व्यक्तरूपश्च सहस्रजिदनन्तजित् ॥४६॥

46. *yugādi-kṛd yugāvarto*
*naika-māyo mahāśanaḥ*
*adṛśyo vyakta-rūpaś ca*
*sahasra-jid ananta-jit*

- *yugādi-kṛt* – Lord Kṛṣṇa inaugurates the four *yugas* by appearing as the *yuga-avatāras;*
- *yugāvarta* – He causes the succession of the four *yugas;*
- *naika-māya* – He teaches the specific process of spiritual realization intended for each *yuga;*
- *mahāśana* – He is full of transcendental knowledge, opulence and renunciation;
- *adṛśya* – He is invisible to the uncivilized and demonic;
- *vyakta-rūpa* – His form is unlimited;
- *ca* – and;
- *sahasra-jit* – He defeats thousands of uncivilized atheists;
- *ananta-jit* – He defeats unlimited numbers of atheists.

इष्टो विशिष्टः शिष्टेष्टः शिखण्डी नहुषो वृषः ।
क्रोधहा क्रोधकृत्कर्ता विश्वबाहुर्महीधरः ॥४७॥

47. *iṣṭo viśiṣṭaḥ śiṣṭeṣṭaḥ*
*śikhaṇḍī nahuṣo vṛṣaḥ*
*krodhahā krodha-kṛt kartā*
*viśva-bāhur mahī-dharaḥ*

- *iṣṭa* – Lord Kṛṣṇa is worshiped and glorified by Brahmā, Śiva and all demigods and saintly persons;
- *viśiṣṭa* – He is splendidly manifest in the abode of Mathurā, holding the *sudarṣana-cakra*, club, lotus and conch, and decorated with the Kaustubha jewel and other ornaments;
- *śiṣṭeṣṭa* – He is worshiped by those who know the purpose of the *Vedas;*

- *śikhaṇḍī* – in His Vṛndāvana pastimes He is crowned with a peacock feather;
- *nahuṣa* – His handsomeness enchanted the minds of the residents of Vrajabhūmi;
- *vṛṣa* – He showered a rain of transcendental nectar of bliss and pure love of Godhead upon the residents of Vraja;
- *krodhahā* – When His mother Yaśodā became angry upon hearing the description of His naughty childhood pranks, He pacified her with sweet words;
- *krodha-kṛt* – when Yaśodā interrupted feeding Him to tend to the overflowing pot of boiling milk, He became angry and broke the butter-pot;
- *kartā* – He killed the host of demons Kaṁsa sent to Vṛndāvana;
- *viśva-bāhu* – He protects the entire universe with His powerful arms;
- *mahī-dhara* – He lifted Govardhana Hill to protect the residents of Vrajabhūmi.

अच्युतः प्रथितः प्राणः प्राणदो वासवानुजः ।
अपांनिधिरधिष्ठानमप्रमत्तः प्रतिष्ठितः ॥४८॥

48. *acyutaḥ prathitaḥ prāṇaḥ*
*prāṇado vāsavānujaḥ*
*apāṁ-nidhir adhiṣṭānam*
*apramattaḥ pratiṣṭhitaḥ*

- *acyuta* – Lord Kṛṣṇa is eternal and unchanging, and He is the protector of the residents of Vraja;
- *prathita* – He is famous throughout the entire universe, but especially in Vrajabhūmi;
- *prāṇa* – He is the object of the pure love of the residents of Vraja;
- *prāṇada* – He is the source of the strength and very life of the residents of Vraja;
- *vāsavānuja* – even though Indra offended Him by trying to flood Vṛndāvana with rain, Kṛṣṇa kindly appeared before him;
- *apāṁ-nidhi* – after He forgave Indra's offense, He was bathed by the milk of the *surabhi* cows, who proclaimed that Kṛṣṇa was their Indra;
- *adhiṣṭānam* – Lord Kṛṣṇa is personally manifest as the transcendental abode of Mathurā and other places where He performed pastimes;
- *apramatta* – He protects the residents of Vrajabhūmi with great care and attention;
- *pratiṣṭhita* – all the cowherd men respect Him because He is the son of Nanda Mahārāja, the king of Vraja.

स्कन्दः स्कन्दधरो धुर्यो वरदो वायुवाहनः ।
वासुदेवो बृहद्भानुरादिदेवः पुरन्दरः ॥४९॥

49. *skandaḥ skanda-dharo dhuryo*
*varado vāyu-vāhanaḥ*
*vāsudevo bṛhad-bhānur*
*ādi-devaḥ purandaraḥ*

- *skanda* – Lord Kṛṣṇa causes demons like Kaṁsa to wither away;
- *skanda-dhara* – He grants strength to Kārttikeya, the general of the demigod armies;
- *dhurya* – the burden of the entire universe rests on Him;
- *varada* – He grants the benedictions desired by Sudāmā and all other devotees;
- *vāyu-vāhana* – He is the source of life for all living entities, and His chariot moves faster than the wind;
- *vāsudeva* – He is the son of King Vasudeva;
- *bṛhad-bhānu* – He is greatly effulgent;
- *ādideva*– He is the original Supreme Godhead;
- *purandara* – He is the destroyer of the demons.

अशोकस्तारणस्तारः शुरः शौरिर्जनेश्वरः ।
अनुकूलः शतावर्तः पद्मी पद्मनिभेक्षणः ॥५०॥

50. *aśokas tāraṇas tāraḥ*
*śuraḥ śaurir janeśvaraḥ*
*anukūlaḥ śatāvartaḥ*
*padmī padma-nibhekṣaṇaḥ*

- *aśoka* – Lord Kṛṣṇa removed the lamentation of the Earth planet;
- *tāraṇa* – He also removed the devotees' fear of the demonic rulers who were actually thieves disguised as kings;
- *tāra* – He removes the devotees' fear of repeated birth, old age, disease and death;
- *śura* – He is very powerful and heroic;
- *śauri* – He appeared in the dynasty of the great devotee and powerful King Devamīḍa;
- *janeśvara* – He ruled over Mathurā as king, delighting the citizens with transcendental bliss, and He is also the supreme ruler of all living entities in the material and spiritual worlds;

- *anukūla* – He is the dearmost wellwisher of the residents of Mathurā, and everyone else as well;
- *śatāvarta* – His transcendental opulence and prowess bewilder both the demons headed by Kaṁsa and the devotees headed by Nārada;
- *padmī* – He playfully holds a lotus flower;
- *padma-nibhekṣaṇa* – His eyes are as beautiful as lotus flowers, and His eternal abode Gokula appears like a great lotus flower.

पद्मनाभोऽरविन्दाक्षः पद्मगर्भः शरीरभृत् ।
महर्द्धिरृद्धो वृद्धात्मा महाक्षो गरुडध्वजः ॥५१॥

51. *padma-nābho 'ravindākṣaḥ*
*padma-garbhaḥ śarīra-bhṛt*
*maharddhir ṛddho vṛddhātmā*
*mahākṣo garuḍa-dhvajaḥ*

- *padma-nābha* – Lord Kṛṣṇa's navel is like a lake from which has sprouted the lotus flower where Lord Brahmā takes birth;
- *aravindākṣa* – His eyes are like fully blossomed lotus flowers;
- *padmagarbha* – He always resides in the lotus-like hearts of the *gopīs* and other intimate devotees;
- *śarīra-bhṛt* – He always protects the devotees who meditate on Him seated on the lotus of their hearts;
- *maharddhi* – He is full of all transcendental opulences;
- *ṛddha* – He is endowed with omniscience and other inconceivable transcendental powers and qualities;
- *vṛddhātmā* – He pervades all the universes and enjoys innumerable transcendental pastimes;
- *mahākṣa* – His handsome eyes are very large, and His transcendental form cannot be understood with the limited material senses;
- *garuḍa-dhvaja* – His chariot carries a battle-flag marked with the emblem of Garuḍa.

अतुलः शरभो भीमः समयज्ञो हविर्हरिः ।
सर्वलक्षणलक्षण्यो लक्ष्मीवान् समितिञ्जयः ॥५२॥

52. *atulaḥ śarabho bhīmaḥ*
*samayajño havir-hariḥ*
*sarva-lakṣaṇa-lakṣaṇyo*
*lakṣmīvān samitiñjayaḥ*

- *atula* – Lord Kṛṣṇa's transcendental form is incomparable;
- *śarabha* – He is like a ferocious *śarabha* beast that destroys the demons;
- *bhīma* – He liberates the fortunate demons He kills;
- *samayajña* – understanding His servants' devotion, He gives them the result earned by their efforts at the appropriate time;
- *havir-hari* – as the Supersoul within the hearts of His representatives the demigods, He personally accepts the *ghī* offered to them in the *agnihotra-yajña;*
- *sarva-lakṣaṇa-lakṣaṇya* – He is endowed with all the auspicious signs and characteristics that identify a great personality;
- *lakṣmīvān* – His original form in Gokula is endowed with all transcendental handsomeness and opulence;
- *samitiñjaya* – He is always victorious in battle.

विक्शारो रोहितो मार्गो हेतुर्दामोदरः सहः ।
महीधरो महाभागो वेगवान् अमिताशनः ॥५३॥

53. *vikśaro rohito mārgo*
*hetur dāmodaraḥ sahaḥ*
*mahī-dharo mahā-bhāgo*
*vegavān amitāśanaḥ*

- *vikśara* – Lord Kṛṣṇa is always affectionate to those who take shelter of Him;
- *rohita* – He becomes angry at those who try to harm those who take shelter of Him;
- *mārga* – inspired by His ever-fresh transcendental qualities, His devotees always search for Him, and He reveals the path of enlightenment to them;
- *hetu* – He inspires great love in the hearts of His devotees, and He is the source of everything;
- *dāmodara* – He allowed Mother Yaśodā to tie His waist with a rope;
- *saha* – He patiently tolerated Mother Yaśodā's chastisement, which was inspired by pure parental love;
- *mahī-dhara* – His birthday is a great celebration in Gokula, where His transcendental names, pastimes, qualities and forms are glorified;

- *mahā-bhāga* – devotional service to Him is the best of all spiritual activities;
- *vegavān* – He can run faster than anyone, and is thus always ahead of everyone else, and He runs quickly in His pastimes of transcendental friendship with the cowherd boys of Vṛndāvana;
- *amitāśana* – He assumed a gigantic form and ate all the cakes, condensed-milk products and other offerings the cowherd men made to Govardhana Hill.

उद्भवः क्षोभणो देवः श्रीगर्भः परमेश्वरः ।
करणं कारनं कर्ता विकर्तागहनो गुहः ॥५४॥

54. *uddhavaḥ kṣobhaṇo devaḥ*
*śrī-garbhaḥ parameśvaraḥ*
*karaṇaṁ kāranaṁ kartā*
*vikartā gahano guhaḥ*

- *uddhava* – Lord Kṛṣṇa liberated the sons of Kuvera by dragging a heavy mortar between the two *yamala-arjuna* trees;
- *kṣobhaṇa* – the devotees become agitated with transcendental bliss by hearing His qualities, pastimes, names and forms;
- *deva* – He enjoys transcendental pastimes;
- *śrī-garbha* – He is the proprietor of all the opulence in the universe, and He revealed that opulence to Mother Yaśodā when she looked in His mouth to see if He had eaten clay;
- *parameśvara* – He is the master of Śrīmatī Rādhārāṇī, the supreme Goddess of Fortune;
- *karaṇam* – He is the master of the devotees, helping them attain perfection in *bhakti-yoga;*
- *kāranam* – He created the material world using His three internal potencies, *hlādinī, sandiṇī,* and *saṁvit;*
- *kartā* – He is the ultimate creator; *vikartā* – He is the actual creator, situated in the heart of the secondary creator Brahmā;
- *gahana* – His intelligence is very subtle and only the most wise can understand His thoughts and intentions;
- *guha* – He desires to perform confidential pastimes with the residents of Vrajabhūmi.

व्यवसायो व्यवस्थानः संस्थानः स्थानदो ध्रुवः ।
परर्द्धिः परमस्पष्टः तुष्टः पुष्टः शुभेक्षणः ॥५५।

55. *vyavasāyo vyavasthānaḥ*
*saṁsthānaḥ sthānado dhruvaḥ*
*pararddhiḥ parama-spaṣṭaḥ*
*tuṣṭaḥ puṣṭaḥ śubhekṣaṇaḥ*

- *vyavasāya* – the final conclusion of all Vedic literature is that Lord Kṛṣṇa is the Supreme Personality of Godhead;
- *vyavasthāna* – He is endowed with innumerable eternal transcendental qualities;
- *saṁsthāna* – He is eternally youthful, and the entire cosmic manifestation enters into Him at the time of annihilation;
- *sthānada* – He gives His devotees the most desirable destination of eternal residence in the spiritual world;
- *dhruva* – He even becomes the submissive follower of His pure devotee;
- *pararddhi* – He is endowed with all transcendental opulence;
- *parama-spaṣṭa* – all Vedic literature glorifies Him;
- *tuṣṭa* – He is always full of transcendental bliss;
- *puṣṭa* – the devotees always try to please Him by offering fragrant incense, palatable food and other pleasing substances;
- *śubhekṣaṇa* – His merciful glance is the beginning of all auspiciousness.

रामो विरामो विरजोमार्गो नेयो नयोऽनयः ।
वीरः शक्तिमतां श्रेष्ठो धर्मो धर्मविदुत्तमः ॥५६॥

56. *rāmo virāmo virajomārgo*
*neyo nayo 'nayaḥ*
*vīraḥ śaktimatāṁ śreṣṭho*
*dharmo dharmavid-uttamaḥ*

- *rāma* – Lord Kṛṣṇa delights the hearts of the *yogīs*, and He enjoys transcendental pastimes with Śrīmatī Rādhārāṇī and the *gopīs* of Vṛndāvana;
- *virāma* – He is the ultimate boundary within which everything exists;
- *viraja-mārga* – the devotees attain Him by following the supreme path of devotional service;
- *neya* – He is submissive to the devotees who approach Him in friendship;
- *naya* – He carries out the orders of His pure devotees;
- *anaya* – those who ignore His orders cannot attain an auspicious destination;

- *vīra* – He is the unequalled hero who casually severed Śiśupāla's head and killed many other demons;
- *śaktimatām śreṣṭha* – He is the best of all powerful demigods and *yogīs*;
- *dharma* – He is the sustainer of all planets and all living entities;
- *dharmavid-uttama* – He is the maintainer of Manu and all others who know the truth of spiritual life.

वैकुण्ठः पुरुषः प्रानः प्राणदः प्रणवः पृथुः ।
हिरण्यगर्भः शत्रुघ्नो व्याप्तो वायुरधोक्शजः ॥५७॥

57. *vaikuṇṭhaḥ puruṣaḥ prānaḥ*
*prāṇadaḥ praṇavaḥ pṛthuḥ*
*hiraṇya-garbhaḥ śatrughno*
*vyāpto vāyur adhokśajaḥ*

- *vaikuṇṭha* – Lord Kṛṣṇa appeared as the son of Vaikuṇṭha-devī, the wife of Śubhra;
- *puruṣa* – He is the Supreme Person;
- *prāna* – He is as dear as life to the devotees;
- *prāṇada* – He purifies the devotees' senses;
- *praṇava* – He is eternally young, and He is worthy of the respectful obeisances of all living entities;
- *pṛthu* – He generously considers His devotees equal to Himself;
- *hiraṇya-garbha* – He is knowledge, He is the goal of knowledge, and He is approached by cultivation of transcendental knowledge;
- *śatrughna* – He kills lust, greed and all other enemies of His devotees;
- *vyāpta* – attracted by the love of His devotees, He remains forever within their hearts;
- *vāyu* – He defeated Jarāsandha, the King of Magadha, many times;
- *adhokśaja* – He is beyond the reach of blunt material senses, and He killed the demon Śakaṭāsura while resting beneath a cart.

ऋतुः सुदर्षनः कालः परमेष्ठी परिग्रहः ।
उग्रः संवत्सरो दक्षो विश्रामो विश्वदक्षिनः ॥५८॥

58. *ṛtuḥ sudarṣanaḥ kālaḥ*
*parameṣṭhī parigrahaḥ*
*ugraḥ saṁvatsaro dakṣo*
*viśrāmo viśva-dakṣinaḥ*

- *ṛtu* – Lord Kṛṣṇa, who is endowed with all wonderful transcendental qualities, enters the hearts of His pure devotees, who are full of love for Him;
- *sudarṣana* – He is supremely handsome;
- *kāla* – He is the time factor that destroys all material things;
- *parameṣṭhī* – He removed the burden of the Earth;
- *parigraha* – the demigods are not supreme, but Kṛṣṇa is the Supreme Personality of Godhead;
- *ugra* – He assumes a terrible feature to kill the demons;
- *saṁvatsara* – He always remains with His devotees;
- *dakṣa* – His supreme handsomeness is revealed to the residents of Vṛndānava;
- *viśrāma* – He removes the devotees' fatigue, as He removed the *gopīs*' fatigue during the *rāsa* dance;
- *viśva-dakṣina* – He gives the entire world, and even Himself, to His pure devotee.

विस्तारः स्थावरः स्थाणुः प्रमाणं बीजमव्ययम् ।
अर्थोऽनर्थो महाकोशो महाभागो महाधनः ॥५९॥

59. *vistāraḥ sthāvaraḥ sthāṇuḥ*
*pramāṇaṁ bījam avyayam*
*artho 'nartho mahā-kośo*
*mahā-bhāgo mahā-dhanaḥ*

- *vistāra* – Lord Kṛṣṇa engages in many different loving relationships with His devotees;
- *sthāvara* – He restored the Earth to a peaceful condition by removing the unnecessary armies of the demonic kings;
- *sthāṇu* – He appears at the end of Kali-yuga as Lord Kalki to reestablish the Vedic principles;
- *pramāṇam* – He always speaks the truth;
- *bījam avyayam* – He is the imperishable seed of all existence;
- *artha* – pure devotees who are free from material desires strive to attain Him;
- *anartha* – those who are filled with material desires cannot strive to attain Him, but prefer to worship the demigods to attain heavenly sense gratification in the *svarga* planets;

- *mahā-kośa* – He is the master of an unlimited treasury;
- *mahā-bhāga* – He is full of all transcendental opulence;
- *mahā-dhana* – He is the master of all wealth and the greatest giver.

अनिर्विण्णः स्थविष्ठो भूर्धर्मयूपो महामखः ।
नक्षत्रनेमिर्नक्षत्री क्षमः क्षामः समीहनः ॥६०॥

60. *anirviṇṇaḥ sthaviṣṭho bhūr*
*dharma-yūpo mahā-makhaḥ*
*nakṣatra-nemir nakṣatrī*
*kṣamaḥ kṣāmaḥ samīhanaḥ*

- *anirviṇṇa* – Lord Kṛṣṇa is not discouraged by the rebelliousness of the conditioned souls, but always acts for their welfare and protection;
- *sthaviṣṭha* – His form is larger than the *śiśumāra-cakra* star cluster;
- *bhū* – He appears as the Dhruvaloka planet, about which the other planets revolve;
- *dharma-yūpa* – He is the pillar upon which all religious principles rest;
- *mahā-makha* – all the great Vedic sacrifices are meant for His satisfaction;
- *nakṣatra-nemi* – He causes the motions of all the planets;
- *nakṣatrī* – He is the ruler of all stars and planets;
- *kṣama* – He controls the movement of the planets;
- *kṣāma* – He is situated within all planets;
- *samīhana* – pious and intelligent persons aspire to attain Him.

यज्ञ इज्यो महेज्यश्च क्रतुः सत्रं सतां गतिः ।
सर्वदर्शी विमुक्तात्मा सर्वज्ञो ज्ञानमुत्तमम् ॥६१॥

61. *yajña ijyo mahejyaś ca*
*kratuḥ satraṁ satāṁ gatiḥ*
*sarva-darśī vimuktātmā*
*sarvajño jñānam uttamam*

- *yajña* – Lord Kṛṣṇa appeared as the Yajña-avatāra, the son of Prajāpati Ruci and Akūti-devī;
- *ijya* – He is the supreme object of worship;
- *mahejya* – He should be worshiped with all grandeur and all royal paraphernalia;
- *ca* – and;

- *kratu* – the ritualistic ceremonies prescribed in the *Vedas* are intended for glorifying Him;
- *satram* – He is the protector of the devotees, and they value Him as their only wealth;
- *satām gati* – only the pure devotees are able to attain His association;
- *sarva-darśī* – He sees everything, and He pays special attention to the activities of His devotees;
- *vimuktātmā* – He is free from any material contact;
- *sarvajña* – He knows everything;
- *jñānam uttamam* – He is the supreme object of knowledge.

सुव्रतः सुमुखः सूक्ष्मः सुघोषः सुखदः सुहृत् ।
मनोहरोऽजितक्रोधो वीरबाहुर्विदारणः ॥६२॥

62. *suvrataḥ sumukhaḥ sūkṣmaḥ*
*sughoṣaḥ sukhadaḥ suhṛt*
*manoharo 'jita-krodho*
*vīra-bāhur vidāraṇaḥ*

- *suvrata* – Lord Kṛṣṇa is pleased with the devotees who faithfully keep their vows to serve Him;
- *sumukha* – His smiling face reveals His bliss;
- *sūkṣma* – His spiritual form is eternal, full of knowledge and bliss;
- *sughoṣa* – He charms and pleases the minds and hearts of all living entities by expertly playing His flute;
- *sukhada* – He delights everyone;
- *suhṛt* – He is the well-wishing friend of the devotees;
- *manohara* – the handsomeness of His three-fold bending form captures the devotees' minds;
- *ajita-krodha* – He did not become angry when attacked by the Kāliya serpent, but was merciful to His adversary;
- *vīra-bāhu* – He can crush the greatest hero with His powerful arms;
- *vidāraṇa* – He easily split Bakāsura's beak as if it was a blade of grass, even though Bakāsura was as big as a mountain.

स्वापनः स्ववशो व्यापी नैकात्मा नैककर्मकृत् ।
वत्सरो वत्सलो वत्सी रत्नगर्भो धनेश्वरः ॥६३॥

63. *svāpanaḥ svavaśo vyāpī*
*naikātmā naika-karma-kṛt*
*vatsaro vatsalo vatsī*
*ratna-garbho dhaneśvaraḥ*

- *svāpana* – Lord Kṛṣṇa devotedly massages the lotus feet of Lord Balarāma, fatigued with the day's playing in the groves of Vṛndāvana, and makes Him fall asleep;
- *svavaśa* – He is supremely independent, and by His own wish He convinced the residents of Vraja to worship Govardhana Hill instead of Indra;
- *vyāpī* – He is present everywhere at every moment;
- *naikātmā* – He expands His original form into innumerable *viṣṇu-tattva* forms;
- *naika-karma-kṛt* – He enjoys various wonderful transcendental pastimes to accommodate the varieties of spiritual love of different devotees;
- *vatsara* – He personally calls each calf by its own name;
- *vatsala* – He is very affectionate to His calves;
- *vatsī* – He is the master of innumerable calves;
- *ratna-garbha* – He is the most precious jewel born of Yaśodā-devī;
- *dhaneśvara* – He is the master of numberless *surabhi* cows.

धर्मगुब्धर्मकृद्धर्मी सदसत्क्षरमक्षरम् ।
अविज्ञाता सहस्रांशुर्विधाता कृतलक्षणः ॥६४॥

64. *dharma-gup dharma-kṛd dharmī*
*sad asat kṣaram akṣaram*
*avijñātā sahasrāṁśur*
*vidhātā kṛta-lakṣaṇaḥ*

- *dharma-gup* – Lord Kṛṣṇa protects the religious principles taught in the *Vedas*;
- *dharma-kṛt* – He teaches the principles of religion for the welfare of all living entities;
- *dharmī* – He sets the perfect example of following religious principles;
- *sat* – He exists eternally in the past, present and future;
- *asat* – He is always free from lamentation and death;
- *kṣaram* – His lotus feet are the supreme object of worship for all living entities, and He protects the devotees from the demons;
- *akṣaram* – He is the sacred syllable *oṁ*;
- *avijñātā* – He excuses the offenses of those who take shelter of Him;

- *sahasrāṁśu* – He is omniscient;
- *vidhātā* – He forgives the offenses of the surrendered souls;
- *kṛta-lakṣaṇa* – He reveals His original form to the most exalted devotees.

गभस्तिनेमिः सत्त्वस्थः सिंहो भूतमहेश्वरः ।
आदिदेवो महादेवो देवेशो देवभृद्गुरुः ॥६५॥

65. *gabhasti-nemiḥ sattva-sthaḥ*
*siṁho bhūta-maheśvaraḥ*
*ādi-devo mahā-devo*
*deveśo deva-bhṛd guruḥ*

- *gabhasti-nemi* – Lord Kṛṣṇa holds the effulgent *sudarṣana-cakra* to protect the devotees from the messengers of Yamarāja;
- *sattvastha* – He remains always situated in the hearts of the pure devotees;
- *siṁha* – He appears like a ferocious lion to protect the devotees from any Yamadūta who attempts to take them into custody;
- *bhūta-maheśvara* – He is the absolute monarch who controls Yamarāja and his followers;
- *ādi-deva* – He is the original spiritual master, the teacher of Yamarāja and his followers;
- *mahādeva* – He relishes the pastimes performed with His devotees, and He yearns to crush whoever would harm His devotees;
- *deveśa* – He relishes His pastimes of childhood play with His cowherd-boy friends, and He forgives any offenses they may commit in the course of playing;
- *deva-bhṛt guru* – He is the teacher and maintainer of Brahmā, Śiva and all the demigods.

उत्तरो गोपतिर्गोप्ता ज्ञानगम्यः पुरातनः ।
शरीरभूतभृद्भोक्ता कपीन्द्रो भूरिदक्षिणः ॥६६॥

66. *uttaro gopatir goptā*
*jñāna-gamyaḥ purātanaḥ*
*śarīra-bhūta-bhṛd bhoktā*
*kapīndro bhūri-dakṣiṇaḥ*

- *uttara* – Lord Kṛṣṇa is the best person because He possesses unlimited wonderful potencies;
- *gopati* – Sūrya the sun-god considers Him to be his supreme master;
- *goptā* – He is the protector of all living entities;
- *jñāna-gamya* – He is understood by spiritual enlightenment;

- *purātana* – He expands Himself as *paramātmā*, the Supersoul in the bodies of all conditioned souls, and He is the oldest person;
- *śarīrabhūta- bhṛt* – the transcendental abode of Vṛndāvana is a manifestation of His personal form;
- *bhoktā* – He eternally relishes pastimes in that spiritual land of Vṛndāvana;
- *kapīndra* – He is the master of the monkeys of Vṛndāvana who participate in His childhood pastimes;
- *bhūri-dakṣiṇa* – on His birthday celebration He gives abundant charity to the *brāhmaṇas*.

सोमपोऽमृतपः सोमः पुरुजित्पुरुसत्तमः ।
विनयो जयः सत्यसन्धो दाशार्हः सात्वतां पतिः ॥६७॥

67. *somapo 'mṛtapaḥ somaḥ*
*purujit puru-sattamaḥ*
*vinayo jayaḥ satya-sandho*
*dāśārhaḥ sātvatāṁ patiḥ*

- *somapa* – Lord Kṛṣṇa protects the demigod Śiva;
- *amṛtapa* – He protects all the demigods;
- *soma* – He is very famous and handsome, like a transcendental moon shining over Gokula;
- *purujit* – He is very powerful and defeats all His enemies;
- *puru-sattama* – He is the best of all living entities;
- *vinaya* – the members of the Yadu dynasty humbly serve Him, and He reciprocates by humbly rendering similar service to them;
- *jaya* – the affection the Yadus bear for Him has defeated and controlled Him;
- *satya-sandha* – He promises to always protect His devotees;
- *dāśārha* – He appeared in the dynasty of King Daśārha, and He is the most valuable thing in existence;
- *sātvatām pati* – He is the protector of the Yadus, and the Lord and master of the great souls who preach the truth about Him for the benefit of the conditioned souls.

जीवो विनयिता साक्षी मुकुन्दोऽमितविक्रमः ।
अम्भोनिधिरनन्तात्मा महोदधिशयोऽन्तकः ॥६८॥

68. *jīvo vinayitā sākṣī*
*mukundo 'mita-vikramaḥ*
*ambho-nidhir anantātmā*
*mahodadhi-śayo 'ntakaḥ*

- *jīva* – Lord Kṛṣṇa gives life to the devotees distressed by His absence by giving them His nectarean spiritual association;
- *vinayitā* – He protects His devotees as if they were His own children;
- *sākṣī* – He is perfectly aware of how distressed they are by not being able to associate with Him directly;
- *mukunda* – His smiling face is as beautiful as a *kunda* flower;
- *amita-vikrama* – He uses His unlimited prowess to protect His devotees;
- *ambhonidhi* – the Garbhodaka ocean emanated from Him;
- *anantātmā* – He takes rest by reclining on Lord Anantadeva as if on a couch;
- *mahodadhi-śaya* – He peacefully reclines on Ananta-naga even when there is a great inundation at the time of universal devastation;
- *antaka* – even during the destruction of the universe, He is splendidly handsome.

अजो महार्हः स्वभाव्यो जितामित्रः प्रमोदनः ।
आनन्दो नन्दनो नन्दः सत्यधर्मा त्रिविक्रमः ॥६९॥

69. *ajo mahārhaḥ svabhāvyo*
*jitāmitraḥ pramodanaḥ*
*ānando nandano nandaḥ*
*satya-dharmā tri-vikramaḥ*

- *aja* – Lord Kṛṣṇa appears to take birth within this material world, although He is unborn;
- *mahārha* – He is the supreme object of worship;
- *svabhāvya* – the devotees meditate on Him as the Supreme Personality of Godhead;
- *jitāmitra* – He easily defeats lust, anger and all other enemies of His devotees;
- *pramodana ānanda nandana nanda* – He makes His pure devotees jubilant, their eyes filled with tears of joy;
- *satya-dharmā* – His transcendental form is eternal;
- *tri-vikrama* – He is the supreme goal described in the three *Vedas*.

महर्षिः कपिलाचार्यो कृतज्ञो मेदिनीपतिः
त्रिपदस्त्रिदशाध्याक्षो महाशृः कृतान्तकृत् ॥७०॥

70. *maharṣiḥ kapilācāryo*
*kṛtajño medinī-patiḥ*
*tri-padas tri-daśādhyākṣo*
*mahā-śṛṅgaḥ kṛtānta-kṛt*

- *maharṣi* – Lord Kṛṣṇa is the greatest philosopher and scholar of Vedic knowledge;
- *kapila* – He sometimes appears in a form with reddish-brown complexion;
- *ācārya* – He is the original teacher of pure spiritual knowledge;
- *kṛtajña* – He was fully aware of the pious deeds performed by Mahārāja Bhagīratha;
- *medinī-pati* – He is the Lord and maintainer of the Earth planet;
- *tri-pada* – He is manifest as the sacred syllable *oṁ*, consisting of the three letters *a-u-ṁ;*
- *tridaśādhyākṣa* – He is the friend of the demigods and He rescues them in times of calamity;
- *mahā-śṛṅga* – He carries the Earth on His great tusks in His incarnation as Lord Varāha;
- *kṛtānta-kṛt* – He was as formidable as eternal time when He killed the demon Hiraṇyākṣa.

महावराहो गोविन्दः सुशेनः कनकाङ्गदी ।
गुह्यो गभीरो गहनो गुप्तश्चक्रगदाधरः ॥७१॥

71. *mahā-varāho govindaḥ*
*suśenaḥ kanakāṅgadī*
*guhyo gabhīro gahano*
*guptaś cakra-gadādharaḥ*

- *mahā-varāha* – Lord Kṛṣṇa manifested a form as a gigantic boar as large as a mountain;
- *govinda* – He found the Earth at the bottom of the *rasātala* ocean and rescued her;
- *suśena* – He is accompanied by a splendid and invincible army;
- *kanakāṅgadī* – He is decorated with golden armlets, crown and ornaments;
- *guhya* – it is very difficult to understand the truth about His eternal transcendental form;
- *gabhīra gahana*He is very difficult to approach or understand;
- *gupta* – He protects His devotees with His transcendental potencies;
- *cakra-gadādhara* – He carries the *sudarṣana-cakra* and the *kaumodakī* club.

वेधः स्वङ्गोऽजितः कृष्णो दृधः सङ्कर्षनोऽच्युतः
वरुणो वारुणो वृक्षः पुश्कराक्षो महामनाः ॥७२॥

72. *vedhaḥ svaṅgo 'jitaḥ kṛṣṇo*
*dṛdhaḥ saṅkarṣano 'cyutaḥ*
*varuṇo vāruṇo vṛkṣaḥ*
*puśkarākṣo mahā-manāḥ*

- *vedha* – Lord Kṛṣṇa appointed the various demigods and gave them their respective duties;
- *svaṅga* – He is the original teacher of Vedic knowledge;
- *ajita* – He is invincible;
- *kṛṣṇa* – His complexion is dark like a blue lotus flower;
- *dṛdha* – He is extremely powerful;
- *saṅkarṣana* – He defeated the demon Hiraṇyākṣa;
- *acyuta* – He is infallible;
- *varuṇa* – only those He chooses can attain Him;
- *vāruṇa* – He remains always near His devotees;
- *vṛkṣa* – He accepted the goddess Bhūmi as His wife;
- *puśkarākṣa* – He entered the waters of the Garbhodaka Ocean to rescue the Earth, and He sees everything;
- *mahā-manā* – He grants liberation to His devotees.

भगवान् भगहा नन्दी वनमाली हलायुधः ।
आदित्यो ज्योतिरादित्यः सहिष्णुर्गतिसत्तमः ॥७३॥

73. *bhagavān bhagahā nandī*
*vana-mālī halāyudhaḥ*
*ādityo jyotir-ādityaḥ*
*sahiṣṇur gati-sattamaḥ*

- *bhagavān* – Lord Kṛṣṇa possesses all wealth, strength, fame, knowledge, beauty and renunciation;
- *bhagahā* – He kills the sinful;
- *nandī* – He is the dear son of Mahārāja Nanda;
- *vana-mālī*He wears a garland of forest flowers given to Him by His friends;
- *halāyudha* – His immediate expansion is Lord Balarāma, who holds a club;

- *āditya* – He also appeared as Lord Vāmana, the son of Aditi;
- *jyotir-āditya* – He is as splendid as the sun, His splendor is brighter than thousands of demigods, and those who remember Him become like demigods;
- *sahiṣṇu* – He is very tolerant, and forgives the offenses of those who take shelter of Him;
- *gati-sattama* – He gives the most valuable spiritual destination to those who take shelter of Him.

सुधन्वा खण्डपरशुर्दारुणो द्रविनप्रदः ।
दिवस्पृक् सर्वदृग्व्यासो वाचस्पतिरयोनिजः ॥७४॥

74. *sudhanvā khaṇḍa-paraśur*
*dāruṇo dravina-pradaḥ*
*diva-spṛk sarva-dṛg vyāso*
*vācaspatir ayonijaḥ*

- *sudhanvā* – Lord Kṛṣṇa appeared as Paraśurāma, carrying a splendid bow;
- *khaṇḍa-paraśu* – Lord Paraśurāma also carried a sharp axe that He used to kill the impious *kṣatriyas;*
- *dāruṇa* – Paraśurāma was merciless to the *kṣatriyas;*
- *dravina-prada* – after killing all the *kṣatriyas,* Paraśurāma performed a sacrifice in which He gave the entire world in charity to the *brāhmaṇas;*
- *diva-spṛk* – He also appeared as Śrīla Vyāsadeva, the divine Vedic author who explained the truth of the spiritual world;
- *sarva-dṛg vyāsa* – Vyāsadeva divided the one original *Veda;*
- *vācaspati* – He is the eloquent author of the Purāṇas and *Mahābhārata;*
- *ayonija* – Sarasvatī, the goddess of learning, personally appeared in His words.

त्रिसामा सामगः साम निर्वाणं भेषजं भिषक्।
सन्न्यासकृ च्छमः शान्तो निष्ठाशान्तिपरायणः ॥७५॥

75. *trisāmā sāmagaḥ sāma*
*nirvāṇaṁ bheṣajaṁ bhiṣak*
*sannyāsa-kṛc chamaḥ śānto*
*niṣṭhā-śānti-parāyaṇaḥ*

- *trisāmā* – Lord Kṛṣṇa, in His appearance as Śrīla Vyāsadeva, divided the original *Veda* into three parts;
- *sāmaga* – Śrīla Vyāsadeva took pleasure in singing the Vedic hymns;

- *sāma* – He taught those hymns to His disciples;
- *nirvāṇam* – He freed them from ignorance and liberated them from material bondage;
- *bheṣajam* – He administered the medicine of pure devotional service to Kṛṣṇa, which freed the devotees from the disease of material existence;
- *bhiṣak* – He is the greatest physician;
- *sannyāsa-kṛt* – in His appearance as Lord Caitanya, He accepts the renounced order of life, *sannyāsa*;
- *sama* – Lord Caitanya is equiposed;
- *śānta* – He is peaceful;
- *niṣṭhā-śāntiparāyaṇa* – He is the abode of the highest peace and devotion, for He silences the impersonalist non-devotee philosophers.

शुभाङ्गः शान्तिदः स्रष्टा कुमुदः कुवलेशयः ।
गोहितो गोपतिर्गोप्ता वृशभाक्षो वृशाप्रियः ॥७६॥

76. *śubhāṅgaḥ śāntidaḥ sraṣṭā*
*kumudaḥ kuvaleśayaḥ*
*gohito gopatir goptā*
*vṛśabhākṣo vṛśāpriyaḥ*

- *śubhāṅga* – the handsome features of Lord Kṛṣṇa's transcendental body charm the minds and hearts of the residents of Vṛndāvana;
- *śāntida* – His gentle smile pacifies their hearts and inspires great feelings of love for Him;
- *sraṣṭā* – He creates at every moment a treasure-house of transcendental bliss, which becomes the property of the residents of Vṛndāvana;
- *kumuda* – He becomes happy enjoying pastimes with His brother Balarāma in the forests of Vṛndāvana;
- *kuvaleśaya* – He enchanted the residents of Vṛndāvana by causing them to continually drink the nectar of the sound of His flute;
- *gohita* – He is the well-wisher and benefactor of the cows;
- *gopati* – He is the master and controller of the cows;
- *goptā* – He is the protector of the cows;
- *vṛśabhākṣa* – He killed the Ariṣṭāsura demon, who assumed the form of a bull to attack the residents of Vṛndāvana;
- *vṛśāpriya* – after Ariṣṭāsura was killed, He carefully protected the cows and bulls of Vṛndāvana, which are very dear to Him.

अनिवर्ती निवृत्तात्मा सङ्क्षेप्ता क्षेमकृच्छिवः ।
श्रीवत्सवक्षाः श्रीवासःऽश्रीपतिः श्रीमताम्बरः ॥७७॥

77. *anivartī nivṛttātmā*
*saṅkṣeptā kṣema-kṛc chivaḥ*
*śrīvatsa-vakṣāḥ śrīvāsaḥj*
*śrīpatiḥ śrīmatāmbaraḥ*

- *anivartī* – Lord Kṛṣṇa bravely faced the Ariṣṭāsura demon and rebuked the fleeing cowherd men, calling them cowards;
- *nivṛttātmā* – seeing that all the cowherd men had fled, He faced the demon alone;
- *saṅkṣeptā* – He easily killed Ariṣṭāsura, grasping the demon's horns with His hand;
- *kṣema-kṛt* – by killing Ariṣṭāsura He returned the land of Vṛndāvana to an auspicious condition;
- *śiva* – when the *gopīs* heard that Kṛṣṇa had killed a demon in the form of a bull, they rejected His association because He had become sinful. To satisfy the *gopīs*, Kṛṣṇa then called all sacred rivers and bathed in them all at once to return Himself to a pure and auspicious condition;
- *śrīvatsa-vakṣā* – His chest is decorated with the mark of *śrīvatsa*, the resting place of the Goddess of Fortune;
- *śrīvāsa* – He is very attached to His residence in the beautiful land of Vraja, at the foot of Govardhana Hill;
- *śrī-pati* – He protected the *gopīs* from the wrath of Indra;
- *śrīmatāmbara* – He is the best of all eloquent orators and the best of the cowherd boys of Vraja.

श्रीदः श्रीशः श्रीनिवासः श्रीनिधिः श्रीविभावनः
श्रीधरः श्रीकरः श्रेयः श्रीमान्लोकत्रयाश्रयः ॥७८॥

78. *śrīdaḥ śrīśaḥ śrīnivāsaḥ*
*śrīnidhiḥ śrīvibhāvanaḥ*
*śrīdharaḥ śrīkaraḥ śreyaḥ*
*śrīmān lokatrayāśrayaḥ*

- *śrīda* – Lord Kṛṣṇa generously gives opulent gifts to His friends and relatives;
- *śrīśa* – He is the controller of all opulence, nevertheless He prevents His devotees from attaining material opulence that might hinder their spiritual progress;

- *śrīnivāsa* – He always resides in the land of Gokula, which is full of unparalleled spiritual opulence;
- *śrīnidhi* – all transcendental beauty and opulence are stored up in Him, as jewels in a jewel-box;
- *śrīvibhāvana* – He manifests all beauty and opulence;
- *śrīdhara* – He is supremely handsome, and He maintains the *gopīs* of Vṛndāvana and the Goddesses of Fortune;
- *śrīkara* – all spiritual opulence resides within His lotus hand;
- *śreya* – He is very handsome and He always remains by the side of Śrīmatī Rādhārāṇī, His internal pleasure potency;
- *śrīmān* – He is the Master of the Goddess of Fortune;
- *lokatrayāśraya* – He is the shelter of Gokula Vṛndāvana and all the three worlds.

स्वक्षः स्वङ्गः शतानन्दो नन्दिर्ज्योतिर्गणेश्वरः ।
विजितात्मा विधेयात्मा सत्कीर्तिश्छिन्नसंशयः ॥७९॥

79. *svakṣaḥ svaṅgaḥ śatānando*
*nandir jyotir-gaṇeśvaraḥ*
*vijitātmā vidheyātmā*
*satkīrtiś chinna-saṁśayaḥ*

- *svakṣa* – Lord Kṛṣṇa is supremely charming, handsome and gentle;
- *svaṅga* – His transcendental form is full of all opulence;
- *śatānanda* – He delights the 108 *gopīs*;
- *nandi* – He relishes transcendental bliss by enjoying pastimes in association with the *gopīs*;
- *jyoti-gaṇeśvara* – He is the master of innumerable pure devotees who try to please Him by performing various services;
- *vijitātmā vidheyātmā* – He remains humble and submissive to His devotees;
- *satkīrti* – His transcendental good character is very famous;
- *chinna-saṁśaya* – He removes His devotees' doubts.

उदीर्णः सर्वतश्चक्षुरनीशः शाश्वतः स्थिरः
भूशयो भूशणो भूतिरशोकः शोकनाशनः ॥८०॥

80. *udīrṇaḥ sarvataś-cakṣur*
*anīśaḥ śāśvataḥ sthiraḥ*
*bhūśayo bhūśaṇo bhūtir*
*aśokaḥ śoka-nāśanaḥ*

- *udīrṇa* – Lord Kṛṣṇa's transcendental glories are chanted throughout the Vedic literature;
- *sarvataś-cakṣus* – He always affectionately observes all His devotees;
- *anīśa* – He is completely submissive to His devotees;
- *śāśvata sthira* – He always remains with His devotees, never leaving their association;
- *bhūśaya* – He takes a nap, resting in the transcendental forest of Vṛndāvana;
- *bhūśaṇa* – He is nicely decorated with flowers and other ornaments;
- *bhūti* – He fulfills the desires of His devotees;
- *aśoka* – when Akrūra was about to take Him to Mathurā, He tried to console the lamenting *gopīs* by assuring them He would quickly return to Vṛndāvana;
- *aśoka-nāśana* – He sent Uddhava to Vṛndāvana as His messenger, relieving the suffering of Nanda, Yaśodā and the other *vrajavāsīs*.

अर्चिष्मानर्चितः कुम्भो विशुद्धात्मा विशोधनः ।
अनिरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः ॥८१॥

81. *arciṣmān arcitaḥ kumbho*
*viśuddhātmā viśodhanaḥ*
*aniruddho 'pratirathaḥ*
*pradyumno 'mita-vikramaḥ*

- *arciṣmān* – Lord Kṛṣṇa glowed with anger when He heard Kaṁsa insult His father Vasudeva;
- *arcita* – the florist Sudāmā and the girl Kubjā honored and worshiped Him;
- *kumbha* – enchanted by Kṛṣṇa's handsomeness, Kubjā wanted to enjoy Him as her paramour, and she lustily clutched the edge of His garments;
- *viśuddhātmā* – when Kṛṣṇa promised to visit her home He was not trying to deceive her;
- *viśodhana* – He killed the elephant Kuvalayāpīḍā, purifying its sins and granting it liberation;
- *aniruddha* – Kuvalayāpīḍā was unable to stop Kṛṣṇa from entering Kaṁsa's wrestling arena;
- *apratiratha* – Kṛṣṇa is always victorious in fighting;

- *pradyumna amita-vikrama* – because His strength is unlimited, He easily defeated Cāṇūra and the other wrestlers.

कालनेमिनिहा वीरः शौरिः शूरजनेश्वरः
त्रिलोकात्मा त्रिलोकेशः केशवः केशिहा हरिः ॥८२॥

82. *kālanemi-nihā vīraḥ*
*śauriḥ śūrajaneśvaraḥ*
*trilokātmā trilokeśaḥ*
*keśavaḥ keśi-hā hariḥ*

- *kālanemi-nihā* – Lord Kṛṣṇa killed the demon Kaṁsa, who He also killed in his previous birth as the demon Kālanemi;
- *vīra* – He dragged the dead Kaṁsa around the wrestling arena to display His prowess;
- *śauri* – He is the son of Vasudeva;
- *śūrajaneśvara* – He proved Himself the best of heroes by killing Kaṁsa;
- *trilokātmā* – He made the three planetary systems jubilant;
- *trilokeśa* – He is the controller of the three worlds;
- *keśava* – He has handsome black hair, and He is the Father of Brahmā, Śiva and all the demigods;
- *keśihā* – He killed the Keśi demon;
- *hari* – He delights the minds of the cowherd residents of Vṛndāvana, the demigods and all other devotees.

कामदेव कामपालः कामिकान्तः कृतागमः
अनिर्देश्यवपुर्विष्णुर्वीरोऽनन्तो धनञ्जयः ॥८३॥

83. *kāmadeva kāmapālaḥ*
*kāmikāntaḥ kṛtāgamaḥ*
*anirdeśya-vapur viṣṇur*
*vīro 'nanto dhanañjayaḥ*

- *kāmadeva* – Lord Kṛṣṇa looked very splendid and handsome after killing the Keśi demon;
- *kāmapāla* – by killing the demon He satisfied the residents of Vṛndāvana and the demigods;
- *kāmikānta* – at the time of killing Keśi, the thought of killing Kaṁsa began to arise in His mind;

- *kṛtāgama* – after killing Keśi, He returned to the village of Vṛndāvana accompanied by His friends;
- *anirdeśya-vapu* – it is impossible to describe His ultimate personal feature simply by dry philosophical speculation devoid of *bhakti*;
- *viṣṇu* – however, the philosophical method will enable one to understand His impersonal feature as the all-pervading Brahman effulgence;
- *vīra*He eloquently expounds the perfect philosophy of spiritual life;
- *ananta* – He remains far away from those who are impure at heart;
- *dhanañjaya* – after killing Kaṁsa, He gave Kaṁsa's entire treasury to the pious King Ugrasena.

## ब्रह्मण्यो ब्रह्मकृद्ब्रह्मा ब्रह्म ब्रह्मविवर्धनः ।
## ब्रह्मविद्ब्राह्मणो ब्राह्मी ब्रह्मज्ञो ब्राह्मणप्रियः ॥८४॥

84. *brahmaṇyo brahma-kṛd brahmā*
*brahma brahma-vivardhanaḥ*
*brahma-vid brāhmaṇo brāhmī*
*brahmajño brāhmaṇa-priyaḥ*

- *brahmaṇya* – Lord Kṛṣṇa is the well-wisher and benefactor of Gargamuni and the entire *brāhmaṇa* community;
- *brahma-kṛt* – He personally performs the austerities and spiritual practices enjoined for the *brāhmaṇas;*
- *brahmā* – He is also the origin of those spiritual duties;
- *brahma* – He is the unlimited Supreme Brahman, full of all transcendental qualities, the maintainer of all living entities, and the Supreme Absolute Truth knowable by the study of theistic commentaries on Vedānta and hidden from the view of the atheists;
- *brahma-vivardhana* – He encourages the *brāhmaṇas* in performance of austerities for attaining spiritual realization;
- *brahma-vit* – He was initiated by Gargamuni, setting the example of how to understand the Supreme Brahman by chanting the Gāyatrī *mantra*;
- *brāhmaṇa* – He appeared as Lord Dattātreya and in many other forms to teach the spiritual philosophy of the *Vedas;*
- *brāhmī* – He is the supreme controller of the entire cosmic manifestation;
- *brahmajña* – He learned the nature of the Absolute Truth by studying under His spiritual master Sāndīpani Muni;

- *brāhmaṇa-priya* – He greatly pleased His *guru* and became very dear to him by returning his dead sons as His *guru-dakṣīṇā*.

महाक्रमो महाकर्मा महातेजो महोरगः ।
महाक्रतुर्महायज्वा महायज्ञो महाहविः ॥८५॥

85. *mahākramo mahākarmā*
*mahātejo mahoragaḥ*
*mahākratur mahāyajvā*
*mahāyajño mahāhaviḥ*

- *mahākrama* – Lord Kṛṣṇa cleverly killed the demon Kālayavana by kicking the sleeping King Mucukunda;
- *mahākarmā* – His transcendental activities, such as killing Kālayavana, are glorious, praiseworthy, worshipable and wonderful;
- *mahāteja* – His transcendental strength remains undefeated;
- *mahoraga* – He remains eternally situated within the hearts of His pure devotees, although He occasionally blesses them by appearing before them;
- *mahākratu* – if one offers even a *tulasī* leaf at Lord Kṛṣṇa's lotus feet with sincere devotion, that religious activity is greater than performing innumerable Vedic rituals, for Kṛṣṇa becomes controlled by devotees who worship Him in this way;
- *mahāyajvā* – His devotees are by far the best performers of sacrifice;
- *mahāyajña* – He personally prefers the chanting of His holy names as the best of sacrifices;
- *mahāhavi* – He considers the offering of obeisances by bowing down with devotion to be the best kind of offering oblations.

स्तव्यः स्तवप्रियः स्तोत्रं स्तुतिः स्तोता रणप्रियः ।
पूर्णः पूरयिता पुण्यः पुण्यकीर्तिरनामयः ॥८६॥

86. *stavyaḥ stava-priyaḥ stotraṁ*
*stutiḥ stotā raṇa-priyaḥ*
*pūrṇaḥ pūrayitā puṇyaḥ*
*puṇya-kīrtir anāmayaḥ*

- *stavya* – Lord Kṛṣṇa possesses unlimited auspicious transcendental qualities, therefore we should continually glorify Him with eloquent prayers and *mantras;*
- *stava-priya* – He becomes greatly pleased when devotees sincerely describe His glories and chant His holy names;

- *stotram* – He personally empowers His devotees, such as Dhruva and others, to speak eloquent prayers;
- *stuti* – His devotees continually glorify His transcendental pastimes and qualities;
- *stotā* – He is inclined to praise the good qualities of His devotees;
- *raṇa-priya* – He relishes fighting when He has an opportunity to kill a demon;
- *pūrṇa* – He can kill an unlimited number of demons single-handedly because He possesses unlimited strength;
- *pūrayitā* – His devotees sometimes kill demons in this world;
- *puṇya* – He purifies the universe by killing the atheists;
- *puṇya-kīrti* – chanting His glories purifies all living entities;
- *anāmaya* – glorifying Him is the medicine that cures the disease of repeated birth and death.

मनोजवस्तीर्थकरो वसुरेता वसुप्रदः ।
वसुप्रदो वासुदेवो वसुर्वसुमना हविः ॥८७॥

87. *manojavas tīrthakaro*
*vasuretā vasupradaḥ*
*vasuprado vāsudevo*
*vasur vasumanā haviḥ*

- *manojava* – Lord Kṛṣṇa quickly rescues the surrendered devotees from the distresses of repeated birth and death;
- *tīrthakara* – He speaks *Bhagavad-gītā* and other Vedic literatures to teach the living entities how to attain Him;
- *vasuretā* – He is the Father of the cosmic manifestation;
- *vasuprada* – He protects the eight Vasus, and He gives all opulence to His devotees;
- *vāsudeva* – He is personally present whenever and wherever there is discussion of the actual truth of spiritual life;
- *vasu* – He always remains in His eternal spiritual abode;
- *vasumanā* – He always remembers His devotee Bhīśma with great satisfaction;
- *havi* – He appeared when Bhīśma called out for Him.

सद्गतिः सत्कृतिः सत्ता सद्भूतिः सत्परायणः ।
शूरसेनो यदुश्रेष्ठः सन्निवासः सुयामुनः ॥८८॥

88. *sadgatiḥ satkṛtiḥ sattā*
*sadbhūtiḥ sat-parāyaṇaḥ*
*śūraseno yadu-śreṣṭaḥ*
*san-nivāsaḥ suyāmunaḥ*

- *sadgati* – Lord Kṛṣṇa is attained only by pure devotees like Bhīśmadeva;
- *satkṛti* – at the time of His devotees' death He helps them out of friendship;
- *sattā* – He is very eager to visit His devotees, like the Pāṇḍavas and the residents of Vrajabhūmi;
- *sadbhūti* – He is willing to become the servant of His devotee, as He did for the Pāṇḍavas and Bali Māhārāja;
- *sat-parāyaṇa* – He is full of love for His devotees;
- *śūrasena* – He is the leader of the invincible Yādava Army;
- *yadu-śreṣṭa* – He is the most exalted personality in the Yadu dynasty;
- *san-nivāsa* – He resides in the splendid city of Dvārakā and other spiritual abodes;
- *suyāmuna* – He is wonderfully handsome as He enjoys ecstatic pastimes in the forest of Bṛhadvana near the bank of the Yamunā.

भूतावासो वासुदेवः सर्वासुनिलयोऽनलः ।
दर्पहा दर्पदोऽदृप्तो दुर्धरोऽथापराजितः ॥८९॥

89. *bhūtāvāso vāsudevaḥ*
*sarvāsu-nilayo 'nalaḥ*
*darpahā darpado 'dṛpto*
*durdharo 'thāparājitaḥ*

- *bhūtāvāsa* – all material elements and the entire cosmic manifestation rest upon Lord Kṛṣṇa, who appears before His devotees' eyes and upon their lotus hearts;
- *vāsudeva* – He enjoys pastimes with the members of the Yadu dynasty;
- *sarvāsu-nilaya* – He is the life-breath of the Yadus;
- *anala* – He fulfills all the desires of the Pāṇḍavas and Yadus;
- *darpahā* – He crushes the pride of the conditioned souls, as He did to Duryodhana during King Yudhiṣṭhira's *rājasūya-yajña;*
- *darpada* – He gives all honor to His devotees, as He did to King Yudhiṣṭhira in the *rājasūya-yajña;*
- *adṛpta* – His powers and activities are extraordinary and unprecedented, yet He remains very humble and free from pride;

- *durdhara* – He was unsuccessful when the Pāṇḍavas sent Him as a messenger to dissuade ill-advised Duryodhana from depriving them of their claim to the throne;
- *athā* – therefore;
- *aparājita* – no one can defeat Him, and the Kurus were crushed when they tried to defeat Him.

विश्वमूर्तिर्महामूर्तिर् दीप्तमूर्तिरमूर्तिमान्
अनेकमूर्तिरव्यक्तः शतमूर्तिः शताननः ॥९०॥

90. *viśva-mūrtir mahā-mūrtir*
*dīpta-mūrtir amūrtimān*
*aneka-mūrtir avyaktaḥ*
*śata-mūrtiḥ śatānanaḥ*

- *viśva-mūrti* – the entire universe is one of Lord Kṛṣṇa's forms;
- *mahāmūrti* – nothing can compare with His transcendental form; *dīptamūrti* – His blazingly effulgent form is brighter than innumerable stars;
- *amūrtimān* – except for the universal form, all of His forms are spiritual and eternal, without a trace of the material elements;
- *anekamūrti* – He appears in many forms simultaneously, as He did by expanding into 16,108 forms to please the queens of Dvārakā;
- *avyakta* – when Nārada saw that Kṛṣṇa had expanded into 16,108 forms and was enjoying many different pastimes simultaneously, he was bewildered;
- *śata-mūrti* – He appears in innumerable forms, which are all nectarean and auspicious;
- *śatānana* – His handsome face is as sweet as nectar.

एको नैकः सवः कः किं यत्तत्पदमनुत्तमम् ।
लेकबन्धुर्लोकनाथो माधवो भक्तवत्सलः ॥९१॥

91. *eko naikaḥ savaḥ kaḥ kiṁ*
*yat-tat-padam anuttamam*
*loka-bandhur loka-nātho*
*mādhavo bhakta-vatsalaḥ*

- *eka* – Lord Kṛṣṇa is one individual person eternally;
- *naika* – although to enjoy His pastimes, He appears in many *viṣṇu-tattva* forms;
- *sava* – He is always different from the individual living entities;
- *ka* – He is splendid and effulgent;

- *kim* – He is the supreme goal in the quest for knowledge;
- *yat-tat-padam anuttamam* – He is the supreme shelter of the living entities;
- *loka-bandhu* – He strongly binds the devotees with the rope of pure love He bears for them;
- *loka-nātha* – He is the master of all living entities;
- *mādhava* – He removed the illusions of the conditioned souls by speaking *Bhagavad-gītā*;
- *bhakta-vatsala* – He always desires His devotees' welfare.

## सुवर्णवर्णो हेमाङ्गो वराङ्गश्चन्दनाङ्गदी ।
## वीरहा विषमः शून्यो धृतशीरचलश्चलः ॥९२॥

92. *suvarṇa-varṇo hemāṅgo*
*varāṅgaś candanāṅgadī*
*vīrahā viṣamaḥ śūnyo*
*dhṛtaśīr acalaś calaḥ*

- *suvarṇa-varṇa hemāṅga* – Lord Kṛṣṇa appears in Kali-yuga as Śrī Caitanya Mahāprabhu, and in His early years plays the role of a *brāhmaṇa* householder with a golden complexion;
- *varāṅga* – His limbs are beautiful;
- *candanāṅgadī* – His body, smeared with sandlewood pulp, seems like molten gold;
- *vīrahā* – He kills lust, greed and all other enemies of His dvotees;
- *viṣama* – no one is equal to or greater than Him, who protects the devotees and kills the demons;
- *śūnya* – He is free from all material defects, and He made the entire world unsafe for the demons and atheists;
- *dhṛtaśī* – He grants all auspiciousness to His devotees;
- *acala* – He was unmoving in His determination to protect the Pāṇḍavas from all danger;
- *cala* – He broke His own promise not to take up any weapon in the Kurukṣetra war to keep the promise of His devotee Bhiṣma.

## अमानीमानदो मान्यो लोकस्वामी त्रिलोकधृक्।
## सुमेधा मेधजो धन्यः सत्यमेधा धराधरः ॥९३॥

93. *amānī mānado mānyo*
*loka-svāmī triloka-dhṛk*
*sumedhā medhajo dhanyaḥ*
*satya-medhā dharādharaḥ*

- *amānī* – Lord Kṛṣṇa is the controller of everything, and He makes His devotees successful, yet He remains very humble at heart;
- *mānada* – He desires to give all credit and honor to His devotees;
- *mānya* – He crushes those who become His devotees' enemy; *lokasvāmī* – He is the controller of all the universes;
- *triloka-dhṛk* – He is the maintainer and protector of the three planetary systems;
- *sumedhā* – although He is the master of everything and the most intelligent person, He becomes controlled by His pure devotees, meditates on their good qualities, and aspires to attain their association;
- *medhaja* – He appears among His devotees to obtain their association;
- *dhanya* – He considers Himself wealthy when He obtains the association of the pure devotees who consider Him their only wealth;
- *satya-medhā* – He exists eternally, although the cowherd people of Vṛndāvana, unaware that He is the Supreme, think of Him as their lover, son, friend or relative;
- *dharādhara* – He lifted Govardhana Hill.

## तेजोवृशो द्युतिधरः सर्वशस्त्रभृताम्बरः ।
## प्रग्रहो निग्रहो व्यग्रो नैकशृङ्गो गदाग्रजः ॥९४॥

94. *tejo-vṛśo dyuti-dharaḥ*
*sarva-śastra-bhṛtāmbaraḥ*
*pragraho nigraho vyagro*
*naika-śṛṅgo gadāgrajaḥ*

- *tejo-vṛśa* – Lord Kṛṣṇa protected the residents of Vṛndāvan from Indra's devastating rainfall;
- *dyuti-dhara* – as He protected them, He looked handsome and splendid;
- *sarva-śastra-bhṛtāmbara* – He killed Jarāsandha, Śalva and many other demons wielding dangerous weapons;
- *pragraha* – He accepted the role of Arjuna's chariot driver out of friendship;
- *nigraha* – He ordained the destruction of Arjuna's enemies merely by glancing at them;
- *vyagra* – He quickly accomplished the destruction of Arjuna's enemies;

- *naika-śṛṅga* – He defeated the Pāṇḍavas' enemies with many strategies;
- *gaḍāgraja* – He appeared as the elder brother of Gaḍa.

च्तुर्मूर्तिश्चतुर्बाहुश्चतुर्व्यूहश्चतुर्गतिः ।
चतुरात्मा चतुर्भावश्चतुर्वेदविदेकपात् ॥९५॥

95. *caturmūrtiś caturbāhuś*
*caturvyūhaś caturgatiḥ*
*caturātmā caturbhāvaś*
*caturveda-vid ekapāt*

- *caturmūrti* – Lord Kṛṣṇa appeared as the four sons of Dharma: Nara, Nārāyaṇa, Hari and Kṛṣṇa;
- *caturbāhu* – Bhīma, Arjuna, Satyaki and Uddhava were like His four strong arms;
- *caturvyūha* – He is the Supreme Personality of Godhead described in the four *Vedas;*
- *caturgati* – unto Him surrender the four kinds of faithful persons: the distressed, those in need of money, the curious and those who want to know the Absolute Truth;
- *caturātmā* – He grants the four blessings of economic development, piety, sense gratification and liberation to the people in general;
- *caturbhāva* – He also grants these four blessings to the devotees in particular;
- *caturveda-vit* – He teaches the actual message of the *Vedas* to the devotees;
- *ekapāt* – the countless material universes are but a tiny fragment of His actual opulence and power.

समावर्त्तो निवृत्तात्मा दुर्जयो दुरतिक्रमः ।
दुर्लभो दुर्गमो दुर्गो दुरावासो दुरारिहा ॥९६॥

96. *samāvartto nivṛttātmā*
*durjayo duratikramaḥ*
*durlabho durgamo durgo*
*durāvāso durārihā*

- *samāvartta* – Lord Kṛṣṇa repeatedly creates the material universes;
- *nivṛttātmā* – He also repeatedly annihilates them;
- *durjaya* – He is invincible and can be defeated only by pure devotional service;
- *duratikrama* – no one can ignore His order;

- *durlabha* – He is attained only by the most difficult-to-practice path of pure devotional service;
- *durgama* – He is understood by the difficult study of the Upaniṣads and *Vedānta-sutra;*
- *durga* – He is glorified by the hymns of the *Sāma-veda,* which are difficult to sing;
- *durāvāsa* – when one follows the difficult path of surrendering to Him, He becomes willing to reside in one's heart;
- *durārihā* – although serving Him is difficult, He helps the devotees by crushing their difficult-to-conquer enemies, with lust as their general.

शुभाङ्गो लोकसारङ्गः सुतन्तुस्तन्तुवर्धनः ।
इन्द्रकर्मा महाकर्मा कृतकर्मा कृतागमः ॥९७॥

97. *śubhāṅgo loka-sāraṅgaḥ*
*sutantus tantu-vardhanaḥ*
*indrakarmā mahākarmā*
*kṛtakarmā kṛtāgamaḥ*

- *śubhāṅga* – Lord Kṛṣṇa grants auspiciousness to, and fulfills the desires of the sincere devotees who have firm faith in the instructions of the spiritual master and the scriptures;
- *loka-sāraṅga* – He glorifies the good qualities of the devotees;
- *sutantu* – His transcendental attributes and pastimes are like a great net that traps the minds of the devotees;
- *tantu-vardhana* – the net of His qualities grows ever larger and more entangling as He appears in innumerable attractive forms and transcendental pastimes;
- *indrakarmā* – He acts for the protection and well-being of His servant Indra;
- *mahākarmā* – after He killed the demon Narakāsura, He returned the earrings of Aditi and other articles the demon stole;
- *kṛtakarmā* – He performs many wonderful pastimes and heroic deeds, like wedding 16,000 princesses simultaneously, defeating all the demigods and taking the *pārijāta* tree from the heavenly planets by force, defeating Lord Śiva in the battle with Bāṇāsura, cutting off Bāṇāsura's thousand arms, rescuing Uṣa and Aniruddha, and many more;
- *kṛtāgama* – after performing these astonishing pastimes, He returned to His capital city of Dvārakā.

उद्भवः सुन्दरः सुन्दो रत्ननाभः सुलोचनः ।
अर्को राजसनः शृङ्गी जयन्तः सर्वविज्जयी ॥९८॥

98. *uddhavaḥ sundaraḥ sundo*
*ratnanābhaḥ sulocanaḥ*
*arko rājasanaḥ śṛṅgī*
*jayantaḥ sarva-vijjayī*

- *uddhava* – Lord Kṛṣṇa became famous for His wonderful pastimes;
- *sundara* – all the limbs of His transcendental form are exquisitely beautiful;
- *sunda* – He delights the devotees who have taken shelter of Him by showering His causeless mercy upon them;
- *ratnanābha* – His handsome reddish navel is like a glowing ruby;
- *sulocana* – His handsome lotus eyes are reddish at the corners;
- *arka* – all the pure devotees offer prayers glorifying Him;
- *rājasana* – He provides food for all the living entities in the universe;
- *śṛṅgī* – in His original form as a cowherd boy He carries a buffalo-horn bugle in His belt;
- *jayanta* – He is victorious in the sports of arm-wrestling and verbal duels with His cowherd friends;
- *sarva-vijayī* – He can defeat even omniscient sages like Vasiṣṭha and Vāmadeva in debate.

सुवर्णबिन्दुरक्षोभ्यः सर्ववागीश्वरेश्वरः ।
महाह्रदो महागर्तो महाभूतो महानिधिः ॥९९॥

99. *suvarṇa-bindur akṣobhyaḥ*
*sarva-vāg īśvareśvaraḥ*
*mahāhrado mahāgarto*
*mahābhūto mahānidhiḥ*

- *suvarṇa-bindu* – Lord Kṛṣṇa's transcendental form is handsome, and His forehead is decorated with golden *tilaka*;
- *akṣobhya* – He remains unmoved by the artificial show of love of the cold-hearted;
- *sarva-vāk* – He is the most expert knower of the *Vedas*;
- *īśvareśvara* – He is the master and controller of Brahmā, Śiva and all the demigods;
- *mahāhrada* – He is like a great cooling lake that gives relief to all those who yearn to be free of the burning suffering of repeated birth and death;
- *mahāgarta* – millions of universes rest in a timy pore of His transcendental body;
- *mahābhūta* – He emanated material sound, touch, the other sense objects and features of the material universes;

- *mahānidhi* – the devotees consider Him their great and only wealth.

कु मुदः कुन्दरः कुन्दः पर्जन्यः पवनोऽनिलः
अमृताशोऽमृतवपुः सर्वज्ञः सर्वतोमुखः ॥१००॥

100. *kumudaḥ kundaraḥ kundaḥ*
*parjanyaḥ pavano 'nilaḥ*
*amṛtāśo 'mṛtavapuḥ*
*sarvajñaḥ sarvatomukhaḥ*

- *kumuda* – Lord Kṛṣṇa wears a lotus garland;
- *kundara* – He gives the treasures of Kuvera to those who hanker after them;
- *kunda* – He is decorated with a jasmine garland;
- *parjanya* – He rains the nectar of direct perception of His transcendental form in the hearts of His pure devotees;
- *pavana* – He purifies the devotees' hearts of the dirt of previous sinful deeds;
- *anila* – after killing Kaṁsa, He gave the entire Earth in charity to King Ugrasena;
- *amṛtāśa* – He brings His devotees to the eternal spiritual world, where life is like nectar;
- *amṛtavapu* – His transcendental form is eternal, and is not destroyed at the time of universal annihilation;
- *sarvajña* – He is aware of everything experienced by His devotees and all other living entities;
- *sarvatomukha* – His devotees see His smiling face everywhere.

सुलभः सुव्रतः सिद्धः शत्रुजिच्छत्रुतापहः ।
न्यग्रोधोदुम्बरोऽश्वत्थस्चाणूरान्ध्रनिसूदनः ॥१०१॥

101. *sulabhaḥ suvrataḥ siddhaḥ*
*śatrujic chatrutāpahaḥ*
*nyagrodhoḍumbaro 'śvatthas*
*cāṇūrāndhra-nisūdanaḥ*

- *sulabha* – Lord Kṛṣṇa personally visited the homes of the *brāhmaṇa* Śrutadeva and Bahulāśva, the King of Mithilā;
- *suvrata* – controlled by the love of Śrutadeva and Bahulāśva, Kṛṣṇa was unable to return to Dvārakā, but stayed in Mithilā to satisfy His devotees;
- *siddha* – He did not return to Dvārakā immediately, but stayed and gave audience to Śrutadeva and Bahulāśva;

- *śatrujit* – He vanquished lust and other enemies in Śrutadeva's heart;
- *śatrutāpaha* – He distressed the political enemies of King Bahulāśva;
- *nyagrodha* – He stops His devotees' enemies and forces them into a hellish condition of life;
- *uḍumbara* – His eternal spiritual abode is far beyond the limited sphere of material existence;
- *aśvattha* – He is the supreme controller of all universes;
- *cāṇūrāndhra-nisūdana* – He killed the wrestler Cāṇūra.

## सहस्रार्चिः सप्तजिह्वः सप्तैधाः सप्तवाहनः ।
## अमूर्तिरनघोऽचिन्त्यो भयकृद्भयनाषनः ॥१०२॥

102. *sahasrārciḥ sapta-jihvaḥ*
*saptaidhāḥ sapta-vāhanaḥ*
*amūrtir anagho 'cintyo*
*bhaya-kṛd bhaya-nāṣanaḥ*

- *sahasrārci* – Lord Kṛṣṇa is the original source of the sun's effulgence;
- *sapta-jihva* – the seven kinds of fire are His tongue;
- *saptaidhā* – in His form as Lord Saṅkarṣaṇa He burns the seven planetary systems to ashes at the time of annihilation;
- *sapta-vāhana* – in His form as Lord Viṣṇu He maintains and protects the seven planetary systems;
- *amūrti* – His eternal spiritual form is non-different from His Self;
- *anagha* – He is the supreme purity;
- *acintya* – He can be understood only by studying His descriptions in the revealed scriptures, and He cannot be known at all by the process of philosophical speculation;
- *bhaya-kṛt* – He curses the atheist and impersonalist speculators to take their next birth in the bodies of jackals;
- *bhaya-nāṣana* – He removes the fearful condition created by such speculators.

## अणुर्बृहत्कृशः स्थूलो गुणभृन् निर्गुणो महान् ।
## अधृतः स्वधृतः स्वास्यः प्राग्वंशो वंशवर्धनः ॥१०३॥

103. *aṇur bṛhat kṛśaḥ sthūlo*
*guṇabhṛn nirguṇo mahān*
*adhṛtaḥ svadhṛtaḥ svāsyaḥ*
*prāgvaṁśo vaṁśavardhanaḥ*

- *aṇu* – Lord Kṛṣṇa, appearing as the Supersoul in the hearts of the living entities, is smaller than the smallest;
- *bṛhat* – He is also larger than the largest, so this material universe appears insignificant in comparison;
- *kṛśa* – He can become so tiny He can enter into a stone;
- *sthūla* – He can become so large that millions of universes can fit in the pores of His body;
- *guṇabhṛt* – He maintains the three material modes of goodness, passion and ignorance;
- *nirguṇa* – nevertheless He always remains aloof from the material modes;
- *mahān* – He is the Supreme Person, the proper object of everyone's worship;
- *adhṛta* – He cannot be grasped or captured by anyone except His devotees;
- *svadhṛta* – He is always situated in His own transcendental glory;
- *svāsya* – His face is more handsome than the moon or a lotus flower;
- *prāgvaṁśa* – the members of His family, such as Pradyumna, are eternally liberated souls free from material illusion;
- *vaṁśavardhana* – He greatly expanded the glory of the Yadu dynasty.

भारभृत्कथितो योगी योगीशः सर्वकामदः ।
आश्रमः सृमणः क्षामः सुपर्णो वायुवाहनः ॥१०४॥

104. *bhārabhūt kathito yogī*
*yogīśaḥ sarvakāmadaḥ*
*āśramaḥ sṛamaṇaḥ kṣāmaḥ*
*suparṇo vāyuvāhanaḥ*

- *bhārabhūt* – Lord Kṛṣṇa maintains and protects His devotees;
- *kathita* – the learned say that simply by His glance, touch or remembrance, the whole world becomes auspicious;
- *yogī* – He maintains unlimited millions of devotees simply by His wish;
- *yogīśa* – He is the master of the four Kumāras and all other *yogīs*, and He grants the spiritual attainments they aspire for;

- *sarvakāmada* – He grants residence in the heavenly planets to those who begin the path of *yoga*, but fall down because of materialism, so they can enjoy the sense gratification they desire;
- *āśrama* – after enjoying in the heavenly planets, He allows the fallen *yogīs* to take birth in a family of devotees who follow the *varṇāśrama* system, to give them a chance for further spiritual advancement;
- *sṛamaṇa* – He arranges that such fallen *yogīs* again become attracted to the principles of spiritual life;
- *kṣāma* – He thus helps the fallen *yogīs* gradually attain spiritual perfection;
- *suparṇa* – He prefers the decoration of a *tulasī* leaf to many golden ornaments;
- *vāyuvāhana* – He is carried by Garuḍa, who flies faster than the wind.

## धनुर्धरो धनुर्वेदो दण्डो दमयितादमः ।
## अपराजितः सर्वसहो नियन्ता नियमो यमः ॥१०५॥

105. *dhanurdharo dhanurvedo*
*daṇḍo damayitādamaḥ*
*aparājitaḥ sarvasaho*
*niyantā niyamo yamaḥ*

- *dhanurdhara* – Lord Kṛṣṇa entered the *svayamvara* assembly of Lakṣmaṇā-devī carrying a bow;
- *dhanurveda* – He is the most expert archer;
- *daṇḍa* – with Arjuna's help He easily subdued all the princes who tried to prevent Him from taking Lakṣmaṇā's hand;
- *damayitā* – in another *svayamvara* He subdued seven very fierce bulls;
- *adama* – He tamed the bulls no one else could tame;
- *aparājita* – when Rukmī and his army tried to defeat Him, they failed dramatically;
- *sarvasaha* – He tolerated all the blasphemous insults spoken by His borther-inlaw Rukmī;
- *niyantā* – He soon retaliated by binding Rukmī with ropes, and partly shaving his head, leaving patches of hair here and there;
- *niyama* – He defeated Jambavān;
- *yama* – He won both Jambavatī and the Syamantaka jewel.

## सत्त्ववान् सात्त्विकः सत्यः सत्यधर्मपरायणः ।
## अभिप्रायः प्रियार्होऽर्हः प्रियकृत्प्रीतिवर्धनः ॥१०६॥

106. *sattvavān sāttvikaḥ satyaḥ*
*satyadharma-parāyaṇaḥ*
*abhiprāyaḥ priyārho 'rhaḥ*
*priyakṛt prītivardhanaḥ*

- *sattvavān* – Lord Kṛṣṇa is submissive to His wife Satyabhāmā;
- *sāttvika* – His physical and intellectual strength is unsurpassed;
- *satya* – He is the dear husband of Satyabhāmā;
- *satyadharma-parāyaṇa* – He is the shelter of the truthful devotees, and the devoted husband of Satyabhāmā;
- *abhiprāya* – the devotees attain Him by developing pure love for Him;
- *priyārha* – He is the benefactor of the pure devotees, who know His actual nature as an eternal person, who are full of love for Him, and who disregard the petty opulence of material existence;
- *arha* – He is worshiped by pure devotees who have given up everything for His sake;
- *priyakṛt* – He accepts those pure devotees as His personal associates;
- *prītivardhana* – He is most pleased by the devotees who approach Him out of love, and not to obtain some petty material benediction.

विहायसगतिर्ज्योतिर्सुरुचिर्हुतभुग्विभुः ।
रविर्विरोचनः सूर्यः सविता रविलोचनः ॥१०७॥

107. *vihāyasagatir jyotir*
*surucir hutabhug-vibhuḥ*
*ravir virocanaḥ sūryaḥ*
*savitā ravi-locanaḥ*

- *vihāyasagati* – Lord Kṛṣṇa enables His devotees to enter the eternal spiritual world;
- *jyoti* – the devotees who leave their bodies in a state of spiritual consciousness attain His association in the spiritual realm;
- *suruci* – by His mercy it is light in the daytime;
- *hutabhug-vibhu* – He is like a splendid full moon that dissipates all the darkness in the devotees' hearts;
- *ravi* – by His mercy the sun moves in the north its orbit;
- *virocana* – by His mercy the sun moves in its annual orbit;
- *sūrya* – by His mercy the sun travels in the wind;
- *savitā* – by His order the sun-god Aditya directs the movement of the sun;

- *ravi-locana* – by His mercy, the sun and moon travel in their orbits.

अनन्तो हुतभुग्भोक्ता सुखदो नैकदोऽग्रजः ।
अनिर्विण्णः सदामार्षी लोकाधिष्ठानमद्भुतम् ॥१०८॥

108. *ananto hutabhug-bhoktā*
*sukhado naikado 'grajaḥ*
*anirviṇṇaḥ sadāmārṣī*
*lokādhiṣṭhānam adbhutam*

- *ananta* – Lord Kṛṣṇa's mercy frees the devotees from the bondage of repeated birth and death and allows them to enter the spiritual world;
- *hutabhug-bhoktā* – He protects the devotees;
- *sukhada* – He gladdens the devotees by freeing them from the subtle body of mind, intelligence and false ego, which is the cause of repeated birth and death, and granting them eternal spiritual forms to associate with Him in the spiritual world;
- *naikada* – He showers His devotees with innumerable benedictions, and even gives Himself to His devotees;
- *agraja* – all beauty and opulence emanate from Him and cannot be separated from Him at any time;
- *anirviṇṇa sadāmārṣī* – His devotees endeavor with great earnestness to attain His lotus feet, and they are never lazy in this regard;
- *lokādhiṣṭhānam* – He gives shelter to the devotees who approach Him;
- *adbhutam* – He fills His devotees with wonder by showing them His ever-fresh transcendental form, qualities and pastimes.

सनात्सनातनतमः कपिलः कपिरव्ययः ।
स्वस्तिदः स्वस्तिकृत्स्वस्तिस्वस्तिभुक्स्वस्तिदक्षिणः ॥१०९॥

109. *sanāt sanātanatamaḥ*
*kapilaḥ kapir avyayaḥ*
*svastidaḥ svastikṛt svasti*
*svastibhuk svastidakṣiṇaḥ*

- *sanāt* – Lord Kṛṣṇa relishes the food, incense and other palatable items His devotees offer to Him;
- *sanātanatama* – He eternally attracts the eternally liberated souls by eternally manifesting His eternally ever-fresh transcendental form;
- *kapila* – all the devotees' desires become satisfied in Him;

- *kapi* – He supplies the water and other paraphernalia the devotees use to worship Him, and He gives the transcendental happiness the devotees experience by serving Him;
- *avyaya* – He eternally remains in the assembly of devotees and never leaves them;
- *svastida* – He grants all auspiciousness to the devotees;
- *svastikṛt* – He removes all auspiciousness from the atheists and nondevotees;
- *svasti* – He is the supreme auspiciousness;
- *svastibhuk* – He protects the auspiciousness of the devotees who continually remember Him, and He enjoys the greatest auspiciousness as He enjoys pastimes in the spiritual world;
- *svastidakṣiṇa* – He gives entrance into His spiritual realm and many other auspicious gifts to the devotees who perform the auspicious Vedic sacrifice of devotional service to Him.

अरौद्रः कुण्डली चक्री विक्रम्यूर्जितशसनः ।
शब्दातिगः शब्दसहः शिशिरः शर्वरीकरः ॥११०॥

110. *araudraḥ kuṇḍalī cakrī*
*vikramy ūrjita-śasanaḥ*
*śabdātigaḥ śabdasahaḥ*
*śiśiraḥ śarvarīkaraḥ*

- *araudra* – Lord Kṛṣṇa is full of transcendental bliss, therefore He never becomes angry, but is always gentle and kind;
- *kuṇḍalī* – He is decorated with shark-shaped earrings, a crown, necklaces and many other ornaments;
- *cakrī* – He is the general of a limitless army that can never be defeated;
- *vikramī* – His measureless strength can destroy any number of the most powerful demons;
- *ūrjita-śasana* – neither Brahmā, Śiva or any other demigod will transgress His orders;
- *śabdātiga* – neither the thousand-headed Lord Anantadeva, nor Sarasvatī-devī, the goddess of learning can fully describe His unlimited glories;
- *śabdasaha* – He felt compassionate toward the Pāṇḍavas when He hard Draupadī's appeal for protection from Durvāsā's wrath;
- *śiśira* – He protected the Pāṇḍavas from repeated calamity;
- *śarvarīkara* – He mercifully protected the Pāṇḍavas by taking a little vegetable from Draupadī's pot in His hand.

अक्रूरः पेशलो दक्षो दक्षिणः क्षमिणाम्बरः ।
विद्वत्तमो वीतभयः पुण्यश्रवणकीर्तनः ॥१११॥

111. *akrūraḥ peśalo dakṣo*
*dakṣiṇaḥ kṣamiṇāmbaraḥ*
*vidvattamo vītabhayaḥ*
*puṇya-śravaṇa-kīrtanaḥ*

- *akrūra* – Lord Kṛṣṇa did not use violence to stop Durvāsā from harming the Pāṇḍavas because He always favors the *brāhmaṇas;*
- *peśala* – He expertly protected the Pāṇḍavas by stopping Durvāsā's and his disciples' hunger;
- *dakṣa* – He immediately appeared before Draupadī as soon as He heard her appeal for protection;
- *dakṣiṇa* – He expertly thwarted all the attempts of Duryodhana to harm the Pāṇḍavas;
- *kṣamiṇāmbara* – He mercifully forgave Durvāsā from the offense he was about to commit to the Pāṇḍavas;
- *vidvattama* – He expertly protected His surrendered devotee Gajendra from an impending catastrophe;
- *vītabhaya* – He removed all of Gajendra's fears;
- *puṇya-śravaṇa-kīrtana* – Gajendra and many others became free from all sins simply by hearing and chanting His glories.

उत्तारणो दुष्कृतिहा पुण्यो दुःस्वप्ननाशनः ।
वीरहा रक्षणः सन्तो जीवनः पर्यवस्थितः ॥११२॥

112. *uttāraṇo duṣkṛtihā*
*puṇyo duḥsvapna-nāśanaḥ*
*vīrahā rakṣaṇaḥ santo*
*jīvanaḥ paryavasthitaḥ*

- *uttāraṇa* – Lord Kṛṣṇa rescued Gajendra by lifting him from the lake where he was trapped by the crocodile;
- *duṣkṛtihā* – He killed the crocodile to protect His devotee;
- *puṇya* – He purifies everyone who hears the story of Gajendra's deliverance;
- *duḥsvapna-nāśana* – he rescues everyone who remembers the story of Gajendra from bad dreams;
- *vīrahā* – He killed the strong crocodile;

- *rakṣaṇa* – He delivered Gajendra from the prison of an elephant's body by touching him;
- *santa* – in this way He granted auspiciousness to Gajendra;
- *jīvana* – He freed the Gandharva Hūhū from the crocodile body that had been imposed on him by Devala Muni's curse;
- *paryavasthita* – after hearing Gajendra's prayers, He became very pleased and full of love for His devotee.

## आन्तरूपोऽनन्तश्रीर्जितमन्युर्भयापहः
## चतुरस्रो गभीरात्माविदिशो व्यादिशोऽदिशः ॥११३॥

113. *anantarūpo 'nantaśrīr*
*jitamanyur bhayāpahaḥ*
*caturasro gabhīrātmā*
*vidiśo vyādiśo 'diśaḥ*

- *anantarūpa* – when Brahmā stole Lord Kṛṣṇa's cowherd boy friends and calves, He expanded Himself into innumerable forms just like the stolen calves and boys;
- *anantaśrī* – thus He manifested His unlimited power and opulence;
- *jitamanyu* – even though Brahmā created a disturbance by stealing Kṛṣṇa's devotees, Kṛṣṇa magnanimously did not become angry with him;
- *bhayāpaha* – when Brahmā begged for forgiveness, Kṛṣṇa removed all his fears;
- *caturasra* – when Kṛṣṇa expanded Himself into many forms to replace His stolen friends, He immediately accepted each of the older *gopīs* as His mother;
- *gabhīrātmā* – Kṛṣṇa's mind is so profound and inscrutable that even after Lord Brahmā offered prayers and apologies, he could not understand whether Kṛṣṇa had accepted his apology or not;
- *avidiśa* – because Brahmā had interrupted Kṛṣṇa's pastimes with His friends, He became displeased with Brahmā and asked him to leave Gokula so the pastimes of Vṛndāvana could continue undisturbed;
- *vyādiśa* – on many different occasions Kṛṣṇa delegated various responsibilities for the management of the universe to Brahmā and gave him specific instructions;
- *adiśa* – because He is the Supreme Personality of Godhead and the ultimate controller of everything, He does not have to follow anyone's instructions.

## अनादिर्भूर्भुवोलक्ष्मीः सुवीरो रुचिराङ्गदः ।
## जननोऽजनजन्मादिर्भीमो भीमपराक्रमः ॥११४॥

114. *anādir bhūr bhuvo-lakṣmīḥ*
*suvīro rucirāṅgadaḥ*
*janano 'jana-janmādir*
*bhīmo bhīma-parākramaḥ*

- *anādi* – Lord Kṛṣṇa is independent, and He does not need to follow the instructions of Brahmā or anyone else;
- *bhūḥ* – He was merciful to Brahmā and forgave his offenses;
- *bhuvo-lakṣmī* – He is the transcendental ornament of the land of Varjabhūmi;
- *suvīra* – He is a great hero, and fully competent to wrestle with Śrīdāmā and the other cowherd boys as their equal;
- *rucirāṅgada* – He embraces His friends with His splendid transcendental arms;
- *janana* – in the springtime He enjoys the *rāsa* dance near the base of Govardhana Hill in the company of Balarāma and the *gopīs;*
- *ajana-janmādi* – He is free drom the material defects of old age, disease, death and rebirth;
- *bhīma* – He was ferocious and terrifying to Śaṅkhacūḍa, who committed an offense to the *gopīs;*
- *bhīma-parākrama* – leaving Lord Balarāma to protect the *gopīs*, powerful Kṛṣṇa chased and caught Śaṅkhacūḍa, killed him and took the *syamantaka* jewel he wore in his crown.

आधारनिलयो धाता पुष्पहासः प्रजागरः ।
ऊर्ध्वगः सत्पथाचारः प्राणदः प्रणवः पणः ॥११५॥

115. *ādhāranilayo dhātā*
*puṣpahāsaḥ prajāgaraḥ*
*ūrdhvagaḥ satpathācāraḥ*
*prāṇadaḥ praṇavaḥ paṇaḥ*

- *ādhāranilaya* – Lord Kṛṣṇa is the shelter of the *gopīs*, who are beautiful, gentle, charming, expert in singing and dancing, witty and virtuous. He attracted them to the forest of Vṛndāvana to enjoy the *rāsa* dance on the full-moon night of the *śarat* season by playing His transcendental flute;
- *dhātā* – alone with the *gopīs* in the forest of Vṛndāvana, Kṛṣṇa made them drink the nectar of His charming, clever words, His sweet, gentle smiles and His merciful sidelong glances;
- *puṣpahāsa* – as He joked with the *gopīs*, His smile was as charming as a flower;
- *prajāgara* – He stayed awake for an entire night of Brahmā enjoying the pastimes of the *rāsa* dance;

- *ūrdhvaga* – during the *rāsa* dance with the beautiful and wonderfully qualified *gopīs*, Kṛṣṇa was so splendidly handsome He made Kāmadeva seem like a fool;
- *satpathācāra* – the *gopīs* love Him with pure hearts, completely free from any material motive;
- *prāṇada* – Kṛṣṇa, the life of all that lives, gave everything, even Himself, to try to reward the *gopīs*, who had given up everything for His sake;
- *praṇava* – in this way He demonstrated that pure love for Him is the mostpraiseworthy and valuable quality that anyone can attain;
- *paṇa* – Kṛṣṇa, who knows the actual value of everything, gave the greatest value to the *gopīs*' pure love for Him.

प्रमाणं प्राणनिलयः प्राणभृत्प्रानजीवनः ।
तत्त्वं तत्त्वविदेकात्मा जन्ममृत्युजरातिगः ॥११६॥

116. *pramāṇaṁ prāṇanilayaḥ*
*prāṇabhṛt prānajīvanaḥ*
*tattvaṁ tattvavid ekātmā*
*janma-mṛtyu-jarātigaḥ*

- *pramāṇam* – by His regard for the *gopīs*, Lord Kṛṣṇa demonstrates that pure love for Him is the supreme goal of life;
- *prāṇanilaya* – plunged into the nectar of pure love for Kṛṣṇa, the *gopīs* appeared to merge into Him, just as a when a bird enters its nest it appears to merge into it, even though the bird actually keeps its individuality;
- *prāṇabhṛt* – Kṛṣṇa maintained the lives of the *gopīs* by giving them the nectar of blissful personal exchanges with Him;
- *prānajīvana* – He is more dear than life to the *gopīs*;
- *tattva* – His dealings with the *gopīs* were not at all material, but on the highest spiritual platform;
- *tattvavit* – He eternally relishes these spiritual exchanges;
- *ekātmā* – He is the only Supreme Personality of Godhead;
- *janma-mṛtyu-jarātiga* – He is completely beyond the old age, disease, death, rebirth, hunger, thirst and the other defects of material existence.

भूर्भुवःस्वस्तरुस्तारः स पिता प्रपितामहः ।
यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः ॥११७॥

117. *bhūr-bhuvaḥ-svas-tarus tāraḥ*
*sa pitā prapitāmahaḥ*
*yajño yajñapatir yajvā*
*yajñāṅgo yajñavāhanaḥ*

- *bhūr-bhuvaḥ-svas-taru* – Lord Kṛṣṇa is like a great tree that shades and protects the upper, middle and lower planetary systems and provides all necessities to all living entities, who are like birds that have taken shelter of that tree;
- *tāra* – that metaphorical tree of Kṛṣṇa is as splendidly beautiful as a pearl;
- *sa* – the fame of the metaphorical tree of Kṛṣṇa is spread everywhere;
- *pitā* – He is the Father of the residents of the three planetary systems;
- *prapitāmaha* – He is the maintainer of the residents of the three planetary systems;
- *yajña* – He provides the ingredients the devotees use in His devotional service;
- *yajñapati* – He is the protector of the process of devotional service;
- *yajvā* – He forbids the living entities to follow the bogus so-called spiritual paths concocted by the cheaters and speculators, and advises them to take up His pure devotional service to the exclusion of everything else;
- *yajñāṅga* – He teaches the path of pure devotional service;
- *yajñavāhana* – He accepts as His devotees those who have faith in the principles of *bhakti-yoga*.

यज्ञभृद्यज्ञकृद्यज्ञी यज्ञभुग्यज्ञसाधनः ।
यज्ञान्तकृद्यज्ञगुह्यमन्नमन्नाद एव च ॥११८॥

118. *yajñabhṛd yajñakṛd yajñī*
*yajñabhug yajñasādhanaḥ*
*yajñāntakṛd yajñaguhyam*
*annam annāda eva ca*

- *yajñabhṛt* – Lord Kṛṣṇa purifies any defects that may mar the devotees' service to Him, and He makes their service successful;
- *yajñakṛt* – He personally performs devotional service to teach its importance to the conditioned souls;
- *yajñī* – He teaches how to engage in devotional service;
- *yajñabhuk* – He is the enjoyer of the fruits of devotional service;
- *yajñasādhana* – He benefits those who engage in devotional service by giving them transcendental knowledge;

- *yajñāntakṛt* – He gives the transcendental result of engaging in devotional service;
- *yajñaguhyam* – He is the ultimate object of all Vedic sacrifices;
- *anna* – He manifests Himself as the incense and other paraphernalia used in His worship;
- *annāda* – He enjoys the articles offered to Him in devotional service;
- *eva ca* – indeed, especially.

आत्मयोनिः स्वयंजातो वैखानः सामगायनः ।
देवकीनन्दनः स्रष्टा क्षितीशः पापनाषनः ॥११९॥

119. *ātmayoniḥ svayaṁjāto*
*vaikhānaḥ sāmagāyanaḥ*
*devakīnandanaḥ sraṣṭā*
*kṣitīśaḥ pāpa-nāṣanaḥ*

- *ātmayoni* – Lord Kṛṣṇa enjoys the company of His devotees;
- *svayaṁjāta* – He is never forced to appear in the material world, but incarnates accompanied by His expansions and associates, only by His own sweet will;
- *vaikhāna* – He kills the demons;
- *sāmagāyana* – the hymns of the *Sāma-veda* chant His glories;
- *devakīnandana* – He appeared as the son of Devakī and then became the son of Yaśodā;
- *sraṣṭā* – He protected His mothers Devakī and Yaśodā from all dangers;
- *kṣitīśa* – He destroyed the demonic kings who were a great burden for the Earth;
- *pāpa-nāṣana* – He removes the sins of those fortunate souls who take to hearing and chanting His glories, and He also removes the sins of the demons fortunate enough to be killed by Him.

शङ्खभृन् नन्दकी चक्री सार्ङ्गधन्वा गदाधरः ।
रथाङ्गपानिरक्षोभ्यः सर्वप्रहराणयुधः ।
ॐ नमो भगवते वासुदेवाय ॥१२०॥

120. *śaṅkabhṛn nandakī cakrī*
*sārṅgadhanvā gadādharaḥ*
*rathāṅgapānir akṣobhyaḥ*
*sarva-praharāṇayudhaḥ*

*oṁ namo bhagavate vāsudevāya*

- *śaṅkabhṛt* – Lord Kṛṣṇa holds the Pañcajanya conchshell;

- *nandakī* – He holds the Nandakī sword, which is a manifestation of transcendental knowledge;
- *cakrī* – He holds the *sudarśana-cakra*, a manifestation of the time potency;
- *sārṅgadhanvā* – He holds the Śārṅga bow;
- *gadādhara* – He holds the Kaumodakī club;
- *rathāṅgapāni* – He took up the chariot wheel as His weapon to protect Bhīṣma's promise;
- *akṣobhya* – He remains undisturbed, even if rendered weaponless in a fight;
- *sarva-praharāṇayudha* – He is the Supreme Personality of Godhead, the Supersoul in the hearts of all living entities, and all weapons derive their effectiveness from Him;
- *oṁ namo bhagavate vāsudevāya* – let me invoke auspiciousness by offering my respectful obeisances unto the Supreme Personality of Godhead, full with all divine opulence, Śrī Kṛṣṇa, the son of King Vasudeva.

## *Phala Śruti – The Results of Chanting Śrī Viṣṇusahasranāma*

इतीदं कीर्तनीयस्य केशवस्य महात्मनः ।
नाम्नां सहस्रं दिव्यानामशेषेण प्रकीर्तितम् ॥१२१॥

121. *itīdaṁ kīrtanīyasya*
*keśavasya mahātmanaḥ*
*nāmnāṁ sahasraṁ divyānām*
*aśeṣeṇa prakīrtitam*

[Bhīśma continued:] "I have completed chanting the thousand transcendental Holy Names of the glorious Supreme Personality of Godhead, Viṣṇu, who is known as Keśava, the killer of the Keśī demon.

य इदं श्‍युयान् नित्यः यश्चापि परिकीर्तयेत् ।
नाशुभं प्राप्नुयात्किञ्चित्सोऽमुत्रेह च मानवः ॥१२२॥

122. *ya idaṁ śṛṇuyān nityaḥ*
*yaś cāpi parikīrtayet*
*nāśubhaṁ prāpnuyāt kiñcit*
*so 'mutreha ca mānavaḥ*

Anyone who hears and chants these thousand Holy Names of Lord Viṣṇu will not suffer in an inauspicious condition of life, either in this life or in the next.

वेदान्तगो ब्राह्मणः स्यात्क्षत्रियो विजयी भवेत् ।
वैश्यो धनसमृद्धः स्याच्छूद्रः सुखमवाप्नुयात् ॥१२३॥

123. *vedāntago brāhmaṇaḥ syāt*
*kṣatriyo vijayī bhavet*
*vaiśyo dhana-samṛddhaḥ syāc*
*chūdraḥ sukham avāpnuyāt*

By chanting these thousand Holy Names of Lord Viṣṇu a *brāhmaṇa* will become learned in all Vedic scriptures, a *kṣatriya* will become victorious over all his enemies, a *vaiśya* will become wealthy, and a *śūdra* will become happy.

धर्मार्थी प्राप्नुयाद्धर्ममर्थार्थी चार्थमवाप्नुयात् ।
कामानवाप्नुयात्कामी प्रजार्थी प्राप्नुयात्प्रजाः ॥१२४॥

124. *dharmārthī prāpnuyād dharmam*
*arthārthī cārtham avāpnuyāt*
*kāmān avāpnuyāt kāmī*
*prajārthī prāpnuyāt prajāḥ*

By chanting these thousand Holy Names of Lord Viṣṇu, one who desires religious merit will attain great pious credit, one who desires wealth will become wealthy, one who desires opulent arrangements for sense gratification will attain them, and one who desires to father a great dynasty will also attain his aim.

भक्तिमान् यः सदोत्थाय शुचिस्तद्गतमानसः ।
सहस्रं वासुदेवस्य नाम्नामेतत्प्रकीर्तयेत् ॥१२५॥

125. *bhaktimān yaḥ sadotthāya*
*śucis tad-gata-mānasaḥ*
*sahasraṁ vāsudevasya*
*nāmnām etat prakīrtayet*

A person who is a faithful follower of a bona-fide Vaiṣṇava spiritual master should rise early in the morning every day, purify himself by taking bath, fix his mind on the Supreme Personality of Godhead Kṛṣṇa, the son of Vasudeva [by applying *tilaka* with *viṣṇu-mantra*, performing *nyāsā*, *acamaṇa* etc.], and chant this series of His one thousand Holy Names with great care and attention.

यशः प्राप्नोति विपुलं ज्ञातिप्राधान्यमेव च ।
अचलां श्रियमाप्नोति श्रेयः प्राप्नोत्यनुत्तमम् ॥१२६॥

126. *yaśaḥ prāpnoti vipulaṁ*
*jñāti-prādhānyam eva ca*
*acalāṁ śriyam āpnoti*
*śreyaḥ prāpnoty anuttamam*

One who chants the thousand Holy Names of Lord Viṣṇu very nicely will attain unlimited fame and become the most prominent of all his kinsmen. He will attain everlasting opulence, and he will also attain the supreme auspiciousness.

न भयं क्वचिदाप्नोति वीर्यं तेजश्च विन्दति ।
भवत्यरोगी द्युतिमान् बलरुपगुणान्वितः ॥१२७॥

127. *na bhayaṁ kvacid āpnoti*
*vīryaṁ tejaś ca vindati*
*bhavaty arogī dyutimān*
*bala-rupa-guṇānvitaḥ*

He will become courageous and free from fear, and he will become a leader, controlling others. He will become healthy, handsome and majestic in appearance, physically strong, and full of all good qualities.

रोगार्तो मुच्यते रोगाद्बन्धो मुच्यते बन्धनात् ।
भयान् मुच्यते भीतस्तु मुच्येतापन्न आपदः ॥१२८॥

128. *rogārto mucyate rogād*
*bandho mucyate bandhanāt*
*bhayān mucyate bhītas tu*
*mucyetāpanna āpadaḥ*

One who is sick will become free from his disease, and one who is in prison or some other bondage will become free. One who is frightened because of a wicked enemy will become free from his fear, and one who is suffering from a calamity will become free from calamity.

दुर्गान्यतितरत्याशु पुरुषः पुरुषोत्तमम् ।
स्तुवन् नामसहस्रेण नित्यं भक्तिसमान्वितः ॥१२९॥

129. *durgāny atitaraty āśu*
*puruṣaḥ puruṣottamam*
*stuvan nāma-sahasreṇa*
*nityaṁ bhakti-samānvitaḥ*

Anyone who regularly glorifies the Supreme Personality of Godhead, Lord Viṣṇu with devotion by chanting these one thousand Holy Names, will quickly become free from the effects of many horrible sins.

वासुदेवाश्रयो मर्त्यो वासुदेवपरायणः ।
सर्वपापविशुद्धात्मा याति ब्रह्म सनातनम् ॥१३०॥

130. *vāsudevāśrayo martyo*
*vāsudeva-parāyaṇaḥ*
*sarva-pāpa-viśuddhātmā*
*yāti brahma sanātanam*

He takes shelter of Lord Vāsudeva and becomes very attached to Him. He becomes purified of all sins, and he attains the association of Lord Kṛṣṇa, the Supreme Personality of Godhead.

न वासुदेवभक्तानामशुभं विद्यते क्वचित् ।
जन्ममृत्युजराव्याधिभयं नैवोपजायते ॥१३१॥

131. *na vāsudeva-bhaktānām*
*aśubhaṁ vidyate kvacit*
*janma-mṛtyu-jarā-vyādhi*
*bhayaṁ naivopajāyate*

No actually inauspicious condition is ever imposed on the devotees of Lord Vāsudeva, and therefore they do not fear having to take birth in this world again to suffer the miserable conditions of old age, disease and death.

इमं स्तवमधीयानः श्रद्धाभक्तिसमान्वितः ।
युज्येतात्मासुखक्षान्तिश्रीधृतिस्मृतिकीर्तिभिः ॥१३२॥

132. *imaṁ stavam adhīyānaḥ*
*śraddhā-bhakti-samānvitaḥ*
*yujyetātmā-sukha-kṣānti*
*śrī-dhṛti-smṛti-kīrtibhiḥ*

One who carefully studies these prayers with great faith and devotion to Lord Kṛṣṇa becomes full of the happiness attained by spiritual realization. He becomes tolerant of the temporary happiness and distress of material existence. He attains the opulence of renunciation, patient control of the senses, and constant meditation on Kṛṣṇa. Because of all this opulence he attains great fame.

न क्रोधं न च मात्सर्यं न लोभो नाशुभा मतिः ।
भवन्ति कृतपुण्याणां भक्तानां पुरुषोत्तमे ॥१३३॥

133. *na krodhaṁ na ca mātsaryaṁ*
*na lobho nāśubhā matiḥ*
*bhavanti kṛta-puṇyāṇāṁ*
*bhaktānāṁ puruṣottame*

The devotees of the Supreme Personality of Godhead Lord Kṛṣṇa who perform the devotional service of chanting these one thousand Holy Names of the Lord become free from anger, anvy, greed, and all wicked thoughts.

द्यौः सचन्द्रार्क नक्षत्राः खं दिशो भूर्महोदधिः ।
वासुदेवस्य वीर्येण विधृतानि मनात्मनः ॥१३४॥

134. *dyauḥ sa-candrārka-nakṣatrāḥ*
*khaṁ diśo bhūr mahodadhiḥ*
*vāsudevasya vīryeṇa*
*vidhṛtāni manātmanaḥ*

The entire expanse of outer space, the sun, moon, stars, planets, ether, directions, the Earth, air and great oceans are all maintained by the power of the Supreme Personality of Godhead, Lord Vāsudeva.

ससुरासुरगन्धर्वं सयक्षोरगराक्षसम् ।
जगद्वशे वर्ततेदं कृष्णस्य सचराचरम् ॥१३५॥

135. *sa-surāsura-gandharvaṁ*
*sa-yakṣoraga-rākṣasam*
*jagad vaśe vartatedaṁ*
*kṛṣṇasya sa-carācaram*

The demigods, demons, Gandharvas, Yakṣas, Uragas, Rākṣasas and all moving and nonmoving living entities within the universe are under Lord Kṛṣṇa's control.

इन्द्रियाणि मनो बुद्धिः सत्त्वं तेजो बलं धृतिः ।
वासुदेवात्मकान्याहुः क्षेत्रं क्षेत्रज्ञ एव च ॥१३६॥

136. *indriyāṇi mano buddhiḥ*
*sattvaṁ tejo balaṁ dhṛtiḥ*
*vāsudevātmakāny āhuḥ*
*kṣetraṁ kṣetrajña eva ca*

The wise say that the senses, mind, intelligence, life energy, influence, strength, patience and material bodies of the conditioned souls, which constitute their field of activities, and the living souls themselves are all the property of Lord Vāsudeva.

सर्वागमानामाचारः प्रथमं परिकल्पते ।
आचारप्रभवो धर्मो धर्मस्य प्रभुरच्युतः ॥१३७॥

137. *sarvāgamānām ācāraḥ*
*prathamaṁ parikalpate*
*ācāra-prabhavo dharmo*
*dharmasya prabhur acyutaḥ*

The infallible Supreme Personality of Godhead is the original author of all codes of religion and religious duties found in all sacred literature. He is the protector of all religious activities.

ऋशयः पितरो देवा महाभूतानि धातवः ।
जङ्गमाजन्गमं भेदं जगन् नारायणोद्भवम् ॥१३८॥

138. *ṛśayaḥ pitaro devā*
*mahābhūtāni dhātavaḥ*
*jaṅgamājangamaṁ bhedaṁ*
*jagan nārāyaṇodbhavam*

The sages, Pītas, demigods, material elements and minerals, and all moving and nonmoving living entities within the universe are created by Lord Nārāyaṇa.

योगो ज्ञानं तथा सांख्यं विद्या शिल्पादि कर्म च ।
वेदाः शास्त्राणि विज्ञानमेतत्सर्वं जनार्दनात् ॥१३९॥

139. *yogo jñānaṁ tathā sāṅkhyaṁ*
*vidyā śilpādi karma ca*
*vedāḥ śāstrāṇi vijñānam*
*etat sarvaṁ janārdanāt*

The *aṣṭaṅga-yoga* system, *sāṅkya* philosophy, which distinguishes spirit from matter, the fourteen kinds of knowledge, arts, crafts, architecture and similar arts, the four *Vedas*, supplementary Vedic literature such as *Mīmāṁsā-sūtra* and *Yoga-sūtra*, transcendental knowledge and the application of that knowledge in everyday life, have all emanated from Lord Janārdana.

एको विष्णुर्महद्भूतं पृथग्भूतान्यनेकशः ।
त्रील्ँलोकान् व्याप्य भूतात्मा भुङ्क्ते विश्वभुगव्ययः ॥१४०॥

140. *eko viṣṇur mahad bhūtaṁ*
*pṛthag bhūtāny anekaśaḥ*
*trīl lokān vyāpya bhūtātmā*
*bhuṅkte viśva-bhug avyayaḥ*

Lord Viṣṇu is the original cause of all causes. He is the chief living entity, eternally an individual different from all other living entities. He is present everywhere in all three planetary systems, and He is beginningless and perfect. He accepts offerings made with love and devotion, and He is the protector of the universe. He is unchanging and eternally the same.

इमं स्तवं भगवतो विष्णोर्व्यासेन कीर्तितम् ।
पठेद्य इच्चेत्पुरुषाः श्रेयः प्रासुं सुखानि च ॥१४१॥

141. *imaṁ stavaṁ bhagavato*
*viṣṇor vyāsena kīrtitam*
*paṭhed ya iccet puruṣāḥ*
*śreyaḥ prāptuṁ sukhāni ca*

One who desires to attain actual happiness and auspiciousness should regularly hear and chant this prayer glorifying the Supreme Personality of Godhead, composed by the sage Vyāsa.

विश्वेश्वरमजं देवं जगतः प्रभवाप्ययम ।
भजन्ति ये पुष्कराक्षं न ते यान्ति पराभवम् ।
ॐ नमो भगवते वासुदेवाय ॥१४२॥

142. *viśveśvaram ajaṁ devaṁ*
*jagataḥ prabhavāpyayam*
*bhajanti ye puṣkarākṣaṁ*
*na te yānti parābhavam*

*oṁ namo bhagavate vāsudevāya*

Those who worship the lotus-eyed Supreme Personality of Godhead, the unborn creator, controller and annihilator of the material universe, do not suffer defeat by the cycle of repeated birth and death. They become liberated from material existence and return home, back to Godhead.

*Oṁ namo bhagavate vāsudevāya* – let me invoke auspiciousness by offering my respectful obeisances unto the Supreme Personality of Godhead, full with all divine opulence, Śrī Kṛṣṇa, the son of King Vasudeva."